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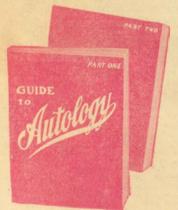
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THE NAUTIUS

MAGAZINE OF NEW THOUGHT



THIS BOY'S GARDEN WON A PRIZE

MAY, 1911

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Say you saw it in The Nautilus.

Nautilus News.

BY THE EDITORS.

I Wonder.

I wonder if our readers will enjoy the spe-cial feature this month, the Garden City plan, as

well as we have enjoyed the preparation of it. And I hope everyone of you will go right out and missionary-ize your own town and get a

Garden City started quick!

I found that I had announced too many articles for this number of The Nautilus, and likewise I found that one article which had been announced for April was in some way over-looked. I suspect this was because the managing editor couldn't keep his thoughts on the make-up because he completed it just the day before he started West to be married! I know you will excuse him under the circumstances.

So here, then, is the errata for these two numbers: The article on "Colds, Their Meaning and Cure," by Walter DeVoe appears in this number of *The Nautilus*, and his article on "The Effect of Religious Ideas on the Mind and Body" will be printed in the June Number. And the article about that second New York Ward McAllister will appear in the June or July number. All depends upon how much space is needed for our special features for these numbers.

The \$10 for a Sequel.

And here comes the end of that splendid serial story, "As a Grain of Mustard Seed," by our late contributor,

Wallace D. Wattles.

What do you think of it? Did it come out just right? And do you think it came out as a very ideal New Thought story ought to come out? It seems to me that in the end human history must find everybody "saved" and the one fault I find with this story is that the author did not "save" that man Packett. He was a mean wretch, and deserved all he got. But in order to fully satisfy the New Thought ideals and the New Thought sense of justice, even the worst sinner must repent and find peace, and begin a new life of true self expression.

Now that's what I want somebody to write a good serial chapter about. Can't you think of some way to save that man Packett? For a really satisfying salvation of that old reprobate, in a chapter of somewhere between five hundred and twenty-five hundred words-no more—we will pay the author \$10 in cash. If it is a very specially good chapter we might pay \$15 for it. But the chapter must be a good one, and the salvation must be logical, so that the whole thing will make a worthy sequel to the story itself. If we cannot get a suitable chapter for this purpose we will consider that no one wins the \$10.

But out of the correspondence we may get some good ideas, and in case we do we will pay at least \$1.00 for each item used, reserving the

right to cut down or revise to suit our pur-

This sequel need not necessarily follow the style of the story itself. It must be neatly and very plainly written or typewritten on on side of the paper only, and the number of words must be stated at the bottom of the article.

REMEMBER-a stamped and self-addressed envelope with the manuscript is your only in-

surance against the waste basket!

The June Number.

Our June Number will have another surprise special feature that I hope you will all be delighted with.

Among the regular New Thought articles for that number are some specially good ones. There will be "The Effects of Religious Ideals on the Mind and Body," by Walter De Voe; a delightful incentive to conquest called "The Acquisition of Our Own Souls," by Cora Linn Daniels; and a suggestive article on "Accomplishment," by Alice B. Stockham, M. D., including some bits of her personal experience; and there will be a fourth article on "The Meal and the Man," with new recipes for a balanced ration without meat.

And in the June number will appear the first of a series of unique travel articles by Helen Rhodes, "Afoot And Awheel in Many Lands." The first of this series of six begins in a castle in Scotland and tells of some occult experiences, practice, and principles. And it gives one food recipe that all our readers will

want to try.

Then there will be No. 6 of that splendid series by the Swami Vyavananda, "Buddhism, the Religion of One-Third of The World." The fifth of these articles is in this number of Nautilus, and the first four appeared in Nau-tilus a little over a year ago. These and other good things will rejoice our readers in June.

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(Continued on Page 2.)

(Nautilus News Continued.)

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At Schenectady.

By aid of much strenuous work all round, we got everything arranged so I could go to Schenectady on the 11th

of March. This lecture was given in the First Methodist church, under the auspices of the regular Peoples' Saturday Night Course. There must have been nearly a thousand people in the church and they were splendid listeners. Also they were very cordial hand shakers. There was one couple I met who had crossed two states just to hear my address. There were others who had come all the way from twenty-five to two hundred miles for the same One delightful young couple had purpose. brought their first born son and heir out for the first time and left him safely tucked away in the vestibule with the ticket man, where he slumbered peacefully for the two hours that we spent in the church. Nobody else went to sleep so far as I could tell. Altogether we had a lovely time and I was delighted that I had made the effort to go. I was likewise ready to shed tears for all the other good times that had to be cut out on account of the extra work entailed by the Big Fire.

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(Continued on Page 74.)

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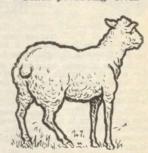
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Copyright, January, 1911, by Elizabeth Towne.

Published Monthly.

Holyoke, Massachusetts.

Entered at the Post Office at Holyoke as second class mail matter. Foreign postage, 50 cents.

THE NAUTILUS

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These are Nautilus Contributors for 1911-12. Others Coming!

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Said Emerson



RUSSELL H. WATTLES.

Emerson knew that the mass of men read much and think little; their thoughts are quotations; the very best they know is the opinion of some one else, and they go through life without having thought an original thought or having done a really original thing. You do not want to belong to this class. You want to be the man or woman who is self-active, capable, efficient. You want to belong to the Distinguished Few who do their own thinking and who are Masters of Destiny

Be an advancing man or woman; make your-self count for something. "Insist on your-self;" said Emerson, "never imitate." Do not be other people; be yourself. If you want to know how to make the most of yourself and to rise above mediocrity learn how to apply the Principle of Power to your life and you can do what



USSELL H. WATTLES. you want to do and be what you want to become. FLORENCE A. WATTLES. If you are tired of living a commonplace life; quit it. You can—if you want to. I can help you. Write for information concerning our new course on Greatness which will tell you exactly how to add the touch of power to everything you do. Ask for our free lesson: "Practical Steps in Developing Power and Talent." Address

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America's foremost authority on Memory Training, Public Speaking, Self Expression, and Principal of the Dickson Memory School, Auditorium Building, Chicago.

More About Remembering

ARTICLE II.

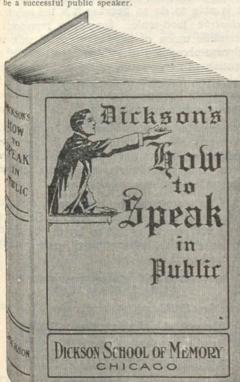
(IF YOU DID NOT READ ARTICLE I, SEE LAST MONTH'S NAUTILUS.)

AST MONTH ELBERT HUBBARD told the readers of NAUTILUS something about my School of Memory. HUBBARD knows that the men I am helping most are you Managers, Secretaries, Teachers-men and women in business who need the Quick Thought, Accurate Judgment, Unhesitating Decision—in short, the Responsive Memory which presents Facts to you when Facts are HUBBARD recommended my System to you because he knows that hundreds of readers of NAUTILUS have already raised their standard of efficiency by taking my method. Now I am addressing you personally. Increased efficiency, greater abilities, higher standards are all for you, my booklet will explain. Simply cut out and mail coupon below. Accuracy of Memory is not all that is covered by my method. Remember the man who was called upon to speak-He arose, stammered, sucked air, gurgled ice-water-forgot-and sat down in the kindly silence. Memory in Relation to Public Speaking was what he required. That is one of the many subjects in my Method. It is very

simple; you do not realize the capacity of your own brain until you have put it through a few easy exercises. Ability is latent within you, simply it needs developing. You will be surprised to note how quickly and accurately a trained faculty responds.

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De luxe edition, handsomely illustrated, richly bound. Is full of carefully selected material exactly suited to meet the needs of the man or woman who desires to be a successful public speaker.



Success in Life depends on what you say and how you say it. This book of mine on Public Speaking and Self Expression is based on my 30 years of success as an instructor in Public Speaking in Chicago University, University of Notre Dame and other well-known schools. Taken in connection with my memory training, you can obtain a far better and more useful education than is afforded by many of the best universities. The price of this 1911 de luxe edition is \$2.00. I will, however, present a copy absolutely free to every student who emrolls for my course of memory training within ten days after reading this offer.

The ability to think on your feet, to focus your mind in-stantly and voice your thoughts unhesitatingly, interest-ingly, makes you a leader of men—and it's worth while.

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HON. WM. J. STONE

U. S. Senator from Missouri, Ex-Governor of Missouri, states

"Sanatogen has been used in my family with good results. I feel assured that it will relieve to a considerable degree nervous troubles caused by overwork. It is an excellent food-tonic for building up the system."

HIS EXCELLENCY, PROF. DR. VON LEYDEN

Director First Medical Clinic Berlin University, writes

"I have gladly and frequently prescribed Sanatogen in cases of delicate patients, in my clinical as well as my private practice and am extremely satisfied with the results."

HON. WM. E. CHANDLER

Former Secretary of Navy, Ex-Senator from N. H., writes:

"Sanatogen is a pleasant nutrient for cases of impaired digestion. It strengthens without irritating and promotes vitality in feeble folk."

"I know that Sanatogen will help you"-

HUS speaks conviction born of experience. The man who has watched and felt the revitalizing power of Sanatogen is the man who with sincerity and enthusiasm will recommend its use to others. because he knows that Sanatogen is the true reconstructor of a nervous system weakened by worry, overwork or disease. He himself has felt the benefits of its use, has felt its wonderful tonic action, its upbuilding, rejuvenating effect, its remarkable power to regenerate digestion and assimilation.

Personal recommendation lies behind Sanatogen's amazing success. Physicians recommend it (15,000 of them have stated so over their own signatures), leading brain-workers endorse it, men and women everywhere, in every corner of the globe, are earnest in its praise.

Sanatogen is today the most widely recommended article of its kind because it "makes good" and it is able to do so because it is the only true, scientific food-tonic. Sanatogen represents a scientific union of pure albumen of milk and glycero-phosphate of sodium—the two vital essentials of nerve repair-in completely assimilable form. There is no duplicate or substitute for Sanatogen because Sanatogen marks a discovery and as such is protected by U.S. Letters Patent.

People of judgment no longer buy "some tonic," they buy the tonic-they buy the food-tonic Sanatogen, because they know that Sanatogen feeds and reconstructs where the ordinary "bracer" stimulates and depresses.

YOU who are run-down, nervous or dyspeptic -should grasp the helping hand of Sanatogen. Get a trial box today and so lay the foundation for better health, better strength, greater vitality, greater happiness.

Sanatogen is sold by all leading druggists at \$1.00, \$1.90 and \$3.60

Write for a FREE copy of "Our Nerves of Tomorrow"

The work of a physician-author, written in an absorbingly interesting style, beautifully illustrated and containing facts and information of vital interest to you. This book also contains evidence of the value of Sanatogen which is as remarkable as it is conclusive.

THE BAUER CHEMICAL CO.

558 Everett Building, Union Square, New York

Please mention NAUTILUS when answering advertisements. See guarantee, page 5.

"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY One Dollar a Year.

MAY, 1911.

VOL XIII



Sparing the Rod.

To use the rod is to spoil the child. And yet to let the child run wild is to spoil it just as surely,

and even more hopelessly.

A child must be disciplined; it must be trained to do right; it must be trained to have certain responsibilities and to discharge those responsibilities faithfully. Its energies must be directed in intelligent work. It must be taught to command itself; it must be trained to be kind and thoughtful of others.

How to accomplish all this training without resorting to physical punishment, is a big problem. That it can be done is proved by the fact that a great many people do it.

But I notice that most of the parents who are able to do it are those who were well brought up themselves, and who have splendid command over their own tongues and tempers and actions.

Children reflect their parents, and the parents who would have intelligent, polite and skillful children must begin by training themselves to intelligence, politeness and skillful work.

Child training is after all a problem of parent training.

The parents who keep always in mind

that they are to so treat the child that it will want to do the right thing, will not go far astray, and they will not resort very often to corporal punishment.

Prayer and love and ingenuity must be cultivated *ad libitum*. Nothing else will take their place.

There should be a few well defined laws for every child to obey, and there should be absolute obedience required, not sometimes but every time. With the exception of these few absolute laws, the child should have perfect freedom of action and continual fresh inspiration to right thought and right action, which includes useful and skillful work. Love, literature, music and art all help.

If you bring a child up on the "don't" plan, you will surely have to use the rod, and spoil the child. Read that article about the training of little William James Sidis, that appeared in Success Magazine a year or so ago. Read also what Hubbard has to say about whipping children in Philistine for January, 1910.

Waking Up.

A reader takes exception to my advice to wake up quickly in the morn-

ing. He says nervous people should take a long time to get awake, and that he



knows by experience; anyway his doctor says so.

I think his doctor is entirely off the track. It was when I was laboring under nervous prostration that I discovered the fallacy of waking up by degrees. It was at that time that I discovered that when you wake up in the morning, you should wake up. That was over twenty years ago, before I knew anything about New Thought or the power of suggestion. It used to take me two hours to get awake in the morning, a most miserable two hours.

Then one day it struck me that I could wake right up and be just as wide awake in two minutes as in two hours, if I would only make up my mind to it. So I decided that every morning as soon as I became conscious of being awake, I would rise straight up and stand in the middle of the floor, and act as if I were awake and healthy and happy.

I did this persistently, not allowing myself a single lapse. And from that very time I began to get well.

The great trouble with people who have nervous prostration is that they do nothing with their minds—they let their minds fritter away in undirected efforts. I found by my own experience that the cure for nervous prostration is to direct your mind resolutely and persistently down and through the members of your body, making all movements positive, resolute, definite.

This does not mean that one must keep at this every hour of the day. But it does mean that one must begin that way the first thing in the morning, and that he must fill his day with alternate periods of resolute activity and absolute relaxation of mind and body.

Our Friends the Doctors. It is putting the thought and will into activity which counts for normal functioning.

In the periods of utter relaxation we inspire again the God-power by which we live and grow.

The person who lets himself *drag* through his day or his waking hours is setting a physical habit of inertia, of incomplete functioning, which will prove very hard to overcome.

Many chronic invalids are such simply because they are afraid to joggle themselves for fear they will break! The suggestion of frailty, of weakness and incompleteness is put into every physical movement. What can they expect from such thinking, except weakness?

Most doctors seem to work on the principle that you mustn't joggle yourself for fear you might feel better! Don't take them too literally. New Thought cures a great deal larger proportion of nervous prostration folks than any doctor. Mainly because the doctor encourages them to cultivate the appearance of the very trouble under which they are laboring.

William James tells you that at the moment of action the nerve centers are given a new kink which corresponds with the action. But many doctors go on the principle that you must act sick as long as possible in order to get well! I am not blaming the poor fellows—they are just a little behind the times—that is all! We New Thought people are try-



ing to teach them some things they ought to know. And by the way, a great many doctors do know them and practice them—Dr. E. H. Pratt and Dr. Leavitt, of Chicago, for instance.

Your Children And the Garden City. The Nautilus is presenting the Garden City idea in this issue, with the hope that as a result there will be at least

a thousand other Garden Cities started this very summer. There is not a city, town, or village in the country that could not organize such a movement with tremendous effect for the advancement of the world and the conservation and development of child energy.

It doesn't cost much to start such a movement—Worcester started with one man who saw the need, \$3.00 in cash, and eighty children who were gathered together from the byways of the city.

Every town or city could find somebody who would be willing to do the plowing and several somebody elses who would furnish the fertilizer, tools, etc. Write to the Department of Agriculture at Washington and ask for seeds; a little direction and the children will do the rest.

It isn't necessary to run this Garden City idea as a part of settlement work, nor is it any better adapted to the children of the poor than it is to the children of the rich. As you will readily see from Mr. Floody's presentation, it is adapted to childhood everywhere. Whether your town has poor children or not let the mothers in the communities get together and start a Garden City movement for their own children. A

summer with the real Garden City idea will teach a child more of the necessary wisdom of life than a whole ten months in the school room.

Every child needs the Garden City.

Can't you see that your child and your neighbor's child gets it?

And here is a model constitution for Garden Cities, as used in the splendid movement at Worcester, Mass.:

MODEL CONSTITUTION FOR GARDEN CITIES.

Article I.

The name of the group of gardens in shall be "Garden City."

Article II.

The object is the maintenance of law and order; mutual good will among its citizens; and development of body, mind and morals.

Article III.

Any boy or girl of the ages of 6 to 16 may become a citizen by owning a garden and working it.

Article IV.

The officers shall be mayor; city council of seven members; garden commissioner; street commissioner; water commissioner; tool commissioner and flower commissioner; and ten police officers.

(a) They shall take office July 4 of each

year.

(b) They shall be elected on the Monday preceding the 4th of July by an electoral committee of seven members.

(c) The electoral committee shall be elected by the citizens at an appointed meeting preceding the Monday before the 4th of July.

Article V.

The duties of th se officers shall be those usually devolving upon such officers.

Article VI.

A fee of five cents shall be charged each applicant for a lot in city.

Article VII.

Gardeners shall work at least one hour three days a week—Monday, Wednesday, Friday or Saturday—between 4 and 8 o'clock in the evening.

Article VIII.

No swearing, no smoking cigarettes or leaves, no drinking intoxicating liquors shall be permitted in the city.



Article IX.

City Council shall meet every Friday night at 7.30 p. m., at which meeting all officers shall report.

Article X.

Amendments can be made by a majority of the Council upon a week's notice, with approval of Garden Director.

This constitution may be changed to suit local conditions.

An Astrological Prediction.

Speaking of astrology and our Big Fire, what do you think of this letter from an astrologer,

which reached us a few days ago?

A few evenings ago, I chanced to take up a copy of the current number of The Nautilus to look over-"for old times' sake"-and was a bit startled to read of the fact that your recent home was destroyed by fire last December. That news at once brought vividly to my mind the fact that when you first took possession of that place you had me cast the horoscope for the event and give my judgment on same. The record of my calculations and copy of my writing on same is not at present easy of access, but I very clearly recall the fact that I was deeply impressed with the dominant and threatening position of the fiery planet, Mars, in the figure, and I accordingly forecasted the possible dangers such aspects involved. I remember your replying to the effect that whatever way the pugnacious, aggressive, fiery and explosive Mars might exhibit his influence that you would be on deck to make the best of the situation, and I now congratulate you on the splendid manner in which you have "made Your career has been to me a most good." interesting and convincing demonstration, first of the tremendous potency of the planetary influences, and second, of the happy manner in which so-called evil factors are translated into benefits in proportion to the development of Intelligent Will. I have found it the worst of folly to try to escape from or circumvent any of the planetary influences, but we can turn them to good use by intelligently meeting them, getting into harmony with them, using them as a sailor uses adverse winds, so that by "tacking," a contrary wind can be made to carry a vessel in a direction opposite to that which it is blowing. What a tame and monotonous thing life would be if we had no so called "evil" to overcome, no obstacles to surmount, no perplexities to baffle and put us to the test? I really ought to thank whatever

gods there be that I was born with a very evil horoscope. It is the conflicting aspects that make for genius and progress.

I shall not give you the name of that astrologer—he is not working at astrology just now anyway. But I remember his predictions very well indeed. When we bought the house at 242 Oak street, I wrote him a letter, giving him the date on which we signed the papers, the number of the house, and the name of the street, and I asked him what predictions he had to make in regard to the purchase. He has in his possession a horoscope drawn for me before I came to Holyoke—a horoscope with many predictions which have already come true.

His prediction in regard to that house ran to the effect that he saw influences which meant a concentration, a drawing together, and that the stars seemed to say to him that we would certainly be "crowded out" of that house in five vears. In his judgment of the indications he seemed to think that our business would not prosper if we went to 242 Oak street, and that we would be squeezed out of the business in five years. I wrote to him at the time that I knew we were doing the right and best thing in buying the place, and that whatever came to us we would certainly turn to beautiful results.

What the astrologer evidently mistook for a financial squeezing out of our business was in reality a squeezing out of water in our stock. In other words, all the time we were at 242 Oak street we were continually concentrating and organizing our work on practically the same principles that are now being put forth to the world as "the new scientific



management in business." This concentration and organization of our work, with the consequent elimination of all manner of waste, was very marked during our residence at 242 Oak street.

And yet our experiences there eventuated in our being squeezed out, too, by the Big Fire on the night of December 10th.

This little experience with astrology emphasizes again these three facts:

1st. There is something in astrology. If we knew how, we could read from the stars in the large what we can find in small type in our daily lives.

2nd. It will never do to depend upon the predictions of an astrologer. He is only mortal like ourselves, and the chances are more than even that he will misread what he sees in the stars.

3rd. The only true guide for every human being is THE SPIRIT WITHIN HIM. Let him follow this in faith believing and there shall no harm come nigh him that is not a blessing in disguise—a blessing which he will recognize with pleasure a little time after the calamity has passed.

Are You too Polite? This reminds me of something else. Ever since the Big Fire I have been expecting somebody to

write in and say to me, "Why did that Big Fire come to you?" I have been expecting a whole lot of people to say, "Well, Elizabeth Towne failed to keep off calamity, so there is nothing in New Thought after all!"

But so far, nobody has flung either one of these thoughts at me—at least by letter. I wonder why. Are they all too

polite to ask me about it? Or are they too sorry? Or have our readers really learned that no matter who fails to demonstrate the principles of New Thought the principles themselves are THE TRUTH, and that no human being is yet power-full enough to demonstrate all of the truth all the time.

I have always been too cautious to brag very much about my ability to keep off unpleasant happenings. To me the vital point of New Thought is this, that whatever comes to us can be turned to beautiful results.

The Law of Attraction. With every human being, the things which are coming to him from day to day are in the main

drawn by that great 95 per cent sub-conscious of him, most of which was built before he arrived at the age of a grown-up. It is our habit-self which attracts the common run of our experiences.

The part of New Thought is to change day by day, moment by moment, line upon line, precept upon precept, the quality of the habit-self. Every new thought a man thinks is tincturing his habit-self; but it is not transmuting it entirely.

The habit-self is not made in the twinkling of an eye; neither is it transmuted in the twinkling of an eye.

The habit-self is mortal and is subject to the law of evolution.

By his New Thought man accelerates the evolution of his habit-self, his mortal self. That is all. And it is the mortal self, and the mortal experiences, which are subject to the law of gravitation.

The Law itself is a spiritual Law, the



Law of Desire. But it manifests in and through the mortal consciousness.

The Law is immortal, eternal; and its manifestations are all mortal.

In other words, the real man is a spiritual being who is in process of becoming conscious of himself as spirit. This process of becoming conscious of his spiritual self is the process of evolution.

And it is in consciousness that we have births, and deaths, and Big Fires.

Wondering Why. Now to get down to the reasons why that Big Fire may have come to us. I have been thinking about

it, on and off. Rather, I have been listening to The Spirit, asking The Spirit to unfold within me an understanding of why such an experience could come to any human being. So far three possible explanations have come to me. I don't know which is right; I am not sure either explanation is right; I don't know that I ever shall know; I don't know that anybody ever can know the exact kink in consciousness which attracts specific experiences.

But I am reasonably sure that the time spent in wondering why certain experiences come to us is time wasted. The thing to do is to meet the experience in peace; to direct toward it a prayer for understanding that will turn the experience to beautiful results, knowing that somewhere, somehow, and some day we shall all evolve to a plane of spiritual consciousness where none of these calamitous things can befall us. For surely calamitous things belong to the old thought, not to the new.

To him who abides in the shadow of the Almighty no evil can come.

What is Evil?

But, what is evil! To me the really evil things of life are fear and anger

and resentment, hypocrisy, Pharisee-ism, uncharity and all those other negative conditions of mind which harden our hearts with resistance and hate, or tear them to tatters with passionate pain.

Is it evil to have one's home burned down, so long as the fire does not kindle upon one's garments?

Mount Holyoke College burned down a dozen years or so ago, and they called it a frightful evil, a terrible calamity. Today they date all their splendid good fortune from the hour they lost everything! Was it an evil that their buildings all burned?

And at the time everybody wept over the calamity. And they wrung their hands, and were afraid they could never recover.

No, not everybody. Some of them did this. But even in that hour of their calamity there were a few souls who saw the Vision of the greater Mount Holyoke College which has risen like the Phoenix from the fire.

Was not the fire evil to him who evil thought, and was it not good to the few who had the Vision?

And while our home burned, we were comforted by the Vision, the Vision of God working in and through all persons, and in and through all human experiences; the Vision of the greater home that could be built on the same site; the Vision of God working in and through each one of us to will and to do Some-

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thing Greater than before—something greater than we ourselves could visualize at that moment, but which we could touch by faith. Even while the flames shot up before us, within us was peace and faith—evidence of things not seen.

Was that fire an evil? Certainly there was not evil in our hearts. Nor in the hearts of those who rose up all about us and offered help, more help than we could possibly use.

Self-Righteousness. But why did the Big Fire come to us. I have thought of three reasons.

First, I wonder if the fire came as a correlative of a spirit of self-righteousness. I am inclined to be self-righteous anyway, on all sorts of subjects. Everybody is who tries pretty faithfuly to do the square thing in this world, and who knows that he does it. But I was specially self-righteous about fires. I have always said to myself, and sometimes out loud, that anybody who has a fire is simply careless. If he would be careful enough about his heating apparatus, and about his lighting, and if he looked after these matters very diligently every day, and didn't allow the children to play with matches, and didn't do any of the things that start fires, he would certainly not have fires. And I was quite certain that we did all of these necessary things, and that of course we would never have a fire!

But we did. And we don't know yet what the cause of the fire was. We supposed it came from a very hot fire in the Gurney heater—it was the coldest night in December and we had come in from

the theatre at 11.30 and William had built up a good rousing fire.

Somewhere about a half hour after we had gone to sleep I waked up and heard the steam sissing in the radiator. I thought of fire, but I said to myself, "I have just worried about fire long enough and I shan't pay any more attention to it. We have done everything that is necessary and I am going to sleep." So I turned over and went to sleep again.

It couldn't have been much over a half hour after this when the two house-maids aroused us with the call of fire. The fire had started in the basement, gone up through the walls, and broken out at the top, so the third-floor rooms were filled with smoke first.

Of course our only thought was that the heater started the fire. But Chief Lynch, of the Fire Department, and the two insurance adjusters, after examining things carefully, stated that there is no question but that the fire was started by some defect in the electric wiring, which we had put into the house only last Spring. I suppose we shall always be in doubt as to whether it was the electric wiring or the heater.

But the fact remains that we had a fire in spite of all my self righteous belief that we wouldn't! Maybe it was my self-righteousness that attracted the fire. Or possibly it was my fear of fires and over-precaution about them, or William's!

Vicarious Atonement. As to the second reason which may account for the fire: I have always said that violent experi-

ences come to people of passionate or vio-



lent temperament, and I am that kind. I have intense feelings and when I get mad I get mad. And I still do it sometimes. But William and his mother are of the opposite temperament! His mother is the gentlest woman you can possibly imagine. If violence brought the fire to me, what brought it to her?

Third. This brings me to the third and last thing which may account for that fire. And in it is wrapped up a sort of vicarious atonement. For fifteen years I have been preaching and believing that there is no human experience which cannot be turned to beautiful results. Did the Law of Attraction take me at my word and bring me a good big calamity as an opportunity to prove my words to all the people to whom I have been preaching!

This reminds me of Job and his tribulations. Henceforth my prayer shall be, From self-righteousness, Good Lord deliver us. I don't want any of my children or my cattle swept away. And I don't want boils. Not even if I can have sevenfold more children and houses and lands and herds—but not boils!—after I have got rid of self-righteousness.

Wherefore I shall not try to "hold fast mine integrity," as Job did.

Maybe it was a colossal self-righteousness and stubbornness that attracted that fire. Maybe it was a case of God wanting me to practice what I preach.

Maybe it was because my own passionate temperament attracted the fire.

Maybe it was all three—or something else.

Whatever it was I am not going back on God. And I am not going back on New Thought.

I know that all things work together for good. I knew it in the midst of the fire. I know it now. I could tell you a hundred little things that would prove it to you.

But I don't have to prove it. My proving it wouldn't convince you if you don't know it already, and if you do know it, it isn't necessary.

So then, out of the depths and heights and breadths of our recent Big Fire experience I say unto you again, God is Love and all things work together for good, and there is no human experience that the Spirit of Good within you cannot turn to beautiful results for yourself and for those about you, and for the world, and for the universe.

Be still and know.

And the time is coming when fire and flood and hurricane and earthquake, sudden death and pestilence will happen only in history of the dark ages before the year 2000!

Learn to listen with attention to those who have seen more of life than you have. It is an accomplishment always, and sometimes a means of acquiring valuable information.—Ella Wheeler Wilcox.

THE CHANT OF THE

By Bolton Hall

(After the Chaldaic)

When the Lord God spread out the North over empty space, And hung the Worlds upon nothing.

The flaming moon sprang from her Mother the Earth And the fiery loins of the Sun To trail her own wild path over the Skies.

She looked upon the seething bubbling Earth And poured back her fierce white heat That scorched a path around the greening World. But ages grew on buried ages, and the Moon grew cold, And lifted up her tenor in the music of the Spheres.

"Alas," she sang, "my race is done, bound on the wheel of change,

I pale; and as a garment do I wax old. And no more power is given unto me For the bands of Orion are loosed."

Then a voice from Heaven cried to her "There shall be a greater light to rule the day, And a lesser light to rule the night." And so it was.

And God who steereth Sirius and guideth the spinning Midge

Looked upon what he had made out of Chaos And behold it was all very good.

So the Moon stirred the heart of her old Mother the Earth And drew to her the life stirring tides of the Sea And the life seeking eyes of the lovers.

With joy the full Moon looked around the naked Sky And listened for the song of the Morning Stars. And madness she poured over those who are already mad And peace over those who can receive it.

Mentogeny, Activity and Directivity.

THE SOURCE OF PRIMORDIAL MIND—WHERE DOES IT ABIDE?—UNIVERSAL DIRECTIVITY—A MASTER MIND A NECESSITY—THE DIRECTING FORCE IN NATURE IS SURELY MIND—HOW MIND DIRECTS CREATION—THE LAW OF THE STARS AND THE LAW OF MIND—MASTER MIND ALONE CAN DIRECT AND ESTABLISH ACTIVITY.

By EDGAR LUCIEN LARKIN.



Agree with the inevitable deduction that nothing is in existence save electrons; that these are almost infinitely small and that they are electricity and nothing else. Imagine a definitive point in eternity when no two or more elec-

trons were in combination; that is, no phase of matter was then existing. For if two or more electrons revolve around each other with excessively high and set and fixed specific speed, then the revolving electrons appear as matter. Let the quantity of free electrons exist as a sphere, having a diameter infinitely great, in frigid and infinite space. Then human imagination cannot commence a series of thoughts or imaginings regarding the sphere of electrons, nor of the included space, nor space external, so do not try the impossible. For the purpose of imagining, cut out a sphere filled with free uncombined electrons, having a diameter whose length is the distance traversed by light moving with the known

speed of 186,380 miles per second of time during one million years, or 5,882,000,000,000,000,000 miles.

MENTOIDS, MENTOGENY, DIRECTIVITY.

Imagine that the Creator, the Master Mind, desires to form matter from electrons, at any point in the cosmic sphere. A mighty problem arises. Mind exists in electrons enabling them to form mathematically exact crystals, or it is sent or directed to them. The question is, where does Primordial Mind abide? If two electrons originally know how to build an atom of matter, then they all possess this knowledge; all know how to form into silicon, carbon, gold, vanadiom or any other element. Unless they differ; but electrons are all alike, so far as is known, then they must possess omniscience, a great improbability. If electrons know how to build a crystal, say of silicon, at any one point in the sphere, they might commence there. So might billions of others at as many points simultaneously, quintillions of miles apart. This activity all unknown to each other, theoretically, could convert all electrons into silicon, carbon, iron, copper, or matter in any phase. The entire universe would then be all silicon, all gold, all iron, all hydrogen, as the case might be. For, unless each electron be absolutely omniscient, it would not know what all others were doing. This is the logical result of inherent activity. Not aware what all electrons were forming, there would be excess or diminution of the proper quantities of matter. In this case it might occur that a balance in Nature would not obtain, that so delicate an entity as life might appear in turbulent cosmic waste.

No, surely activity is not the watchword of Nature. Argue these basic problems as one may there is no escape from the fundamental law of universal DI-RECTIVITY. Mind as at present manifesting in the human brain is totally unable to think of itself, of origin, of anything whatever; of the Creator, or of the meaning of the words, end of existing things. Yet, since science appeared in the minds of men, there has not been a more persistent demand for an overruling mind-the Creator, the Master Mind. Electrons are surely and positively directed to build up atoms, molecules and masses called matter. omnipotent directing force is absolutely and positively Mind. And this assertion cannot be upset. It is self-evident and requires no proof. Mentogeny, mind genesis, mind creating, forming, making, directing, building, is the basis of all science today. Electrons certainly do not wheel themselves into atoms and these into matter of their own will or volition. They are directed by external force, and this force is mental. A mental force is a Creator, the Creator. We cannot commence to think of this Creator-the reason being: Mind cannot think of mind. Whence it appears that there is only one Mind in existence. Or, if one pleases, only one kind of Mind. If Mind is unable to think of itself, it is

of course, hopeless to strive to think of its origin. Self-evident, because Mind, or that portion of it, expressing in the phase called human, cannot think of any part of the meaning of the words origin, beginning, existence, infinity or eternity. We are hedged in between limits. However, these may be widening. Man may, after the lapse of sufficient time, see and learn of things, absolutely unknown and incomprehensible now. A new word-Mentoids, may be here inserted, detached mind forms-thought-forms or thoughts. This scheme of matter-building is that Primordial Mind sends mentoids with a speed that is infinite to all points where electrons exist, whether distant from each other quadillions and quintillions of miles, whether at finite distances or infinite, and there directs electrons to first combine into atoms, then molecules, masses, worlds and colossal suns. These atoms differ entirely on the number of electrons they include, directions of revolution and fixed specific speeds, fixed and set by Mind. Mentoids by this hypothesis act entirely by their presence. This is the depth of the deep mystery catalysis. A few years since I wrote for The Nautilus an article on Catalysis, matter activitating mating by mere presence only; setting up all kinds of chemical combination, integration and disintegration, without itself being affected, and with no less of Catalytic power during eternity so far as science can now see. Blind, inherent activity in electrons could never have wrought adjustment so fine that life could appear.

Mentoids are directors of electrons, the actual builders. Electrons are activated by external Mentoids; they do not, cannot act of their own will or force. Mind, primordial and eternal directs, and that not by contact, but by presence. This is a rigid truth. The entire universe is set in mathematics, but this is

the highest manifestation of supernal, sublime and Supreme Mind. Latent faculties of the mind human are aware of the Mind Supreme, the Mind Divine. This subject is magnificent in majesty and magnitude. Astronomy is the law of the stars; Mentonomy, the law of the mind. Many facts are known in Astronomy; not one in Mentonomy. The name of a mighty science stands alone. No law is known of Mind, and no clew or hint as to what it is. It is all powerful, and rigid sciences, physical, chemical, material call for its existence and directivity, resulting in activity of electrons, resulting in the sidereal universe and all within its mighty boundariesif it has bounds and limits; mighty beyoud hope of thought if it has none-is infinite. Even trained mathematicians cannot think of infinitude; the highest do not try. On page 36 of The Nautilus for January, 1911, I said: "Electrons know what to do to build." A most astounding deduction follows: They know only when Nascent, free from combination into atoms and molecules. But they cannot become Nascent and know of themselves, no more than can a clock wind and start itself. Primordial Mind alone can render electrons Nascent, free, and in an activity intense beyond all imagination, their speeds are so great, and combining power so enormous. Master Mind only can direct and establish activity in these terrific and formidable The Mind Divine, Nascent electrons. the Mind Supreme.

The Dim Millions.

THE CHILD TOUCHES LIFE AT A NEW POINT EVERY HOUR—WHY LIFE TO THE ADULT IS "DIM"—HOW LIFE MAY BE MADE BRIGHTER FOR THE MILLIONS—HOW TO RENEW THE FLEXIBILITY OF MIND AND BODY.

By CORA LINN DANIELS.

Years ago there was a little boy who would say to his mother, "Oh, Mamma! is this Sunday? I don't like Sunday. Sunday is a dim day!" The child lived in the country, was very much restricted as to his occupations on account of religious prejudices, and without doubt, to him, a day which should be a day of rest, joy, satisfaction, and intelligently made so by every parent, was "dim."

To millions of beings, life is a dim thing. Forced by the necessity to have bread and butter, the days go by in monotonous labor, whether indoors or out, so that the mind gets no new ideas, the soul no exhilaration. Men have had good food for their bodies all their lives, perhaps, but their souls have starved. They are of the dim millions. Women have had good homes, kind husbands and healthy children, but they have been so busy that they have not educated their sub-conscious beings with enough to make them grow beyond in fancy. They, too, are of the dim millions.

The twentieth century is too late for all this. Perhaps when the forefathers were fighting physically, morally, financially, for any sort of a foothold in this new land, it was necessary. But today, when we have a very solid foundation beneath our feet, a broad opened-up empire of country from the Atlantic to the Pacific, and innumerable industries call-

ing for labor at fair living wages, besides that ever enlarging number of men with surplus millions of money, that they are ashamed to hoard, there is no excuse for dimness among the upright of the United States from end to end.

Children, unless sick, are seldom dim. They have so much vitality, are so active and imaginative that they unconsciously build up within their minds and bodies the conditions which make for sunshine. One does not have to urge a healthy child to do something unusual. He does something which is unusual to him every fifteen minutes. He touches life at new points every hour. Heat, cold, hardness, softness, sweet, sour, bitter, fragrant, malodorous—sensation after sensation comes to him as a surprise or a joy.

Grown people not only cannot feel surprised over common things, but the use of them becomes monotonous, a routine, mechanical, producing no pleasing sensation, so that the average consciousness of daily living becomes "dim."

How shall these people brighten their lives up? Must it come from outside or inside, or both? Often to get much from the outside is expensive, too far away, takes too much time. For instance a farmer's wife on the Western Plains cannot go to the theatre, moving picture shows, art galleries, dances, clubs, lectures, opera, concerts, card parties, or even church. She may be quite a well educated woman, of refined tastes, but her lot ties her to the commonplace, the monotonous, the lack of inspiring society. She has little time, perhaps not much inclination, to read. Is she not one of the most unfortunate of the dim millions? Yet she can bring the sunshine into her home and her heart. There are ways.

Among the very best ways is to think some unaccustomed thought, at least

every day; do some unaccustomed thing every day; say some unaccustomed word every day, using it intelligently, and searching out its meaning as far as possible; answer others' remarks whether they be pleasant or unpleasant, in an unaccustomed way as often as possible, never repeating; forgetting mightily all unpleasant memories; never bringing them up in conversation, even if they happened only yesterday; planning unaccustomed things to eat, to talk about, to teach to children, and never forgetting to put the body through about fifteen or twenty minutes of unaccustomed stunts, every day of the world.

"My body! Good heavens, I am too tired to do more than I do! I am on my feet from morning till night." Doubtless! Then take fifteen minutes to get off your feet. Lie on the floor, against the wall; put up your legs and kick against the wall. Next day, lie on your tummy and kick and roll like a baby and think how happy babies are when they do it, and be a baby for a few minutes. Next day climb a ladder up and down many times. Next day creep around the barn floor. "People would say I was crazy!" Do it when people are not around; if they are, say you got the idea from a crank in a magazine, and just thought you would try it for fun.

And that is just it—for fun, for a renewal of youth, flexibility of mind and body; reawakening of the strong, sweet forces that have lain dormant within you so long. "But I am fat and sixty?" What of that! Out of twenty-four hours take, borrow, steal half an hour of spiritual freedom, and give your soul something to eat. Your inner self can be literally starved by routine and monotony. I know a fat lady of sixty who is the possessor of a graphaphone. She enjoys the music, yes; but she also makes it work for her. Every day, in fact

twice a day, she sets it to playing dance Sometimes a minuet, slow and stately, sometimes a waltz or mazurka. To its rhythmic time she not only dances but takes all sorts of exercises, whatever comes into her head. She loosely swings her arms and then legs, and performs every kind of motion nature suggests to go with the tune and time. She looks, say forty-eight, and, although she has all her life been through physical, mental and financial trials, she is not one of the dim millions. She does not allow herself to become monotonous. Sometimes during the day she tries to think, say or do something original, individual, out-of-the-common sort. Her opportunities are few, but people call her a brilliant conversationalist. And she gets almost the whole of it out of herself.

"I am afraid I should appear very eccentric!" Oh, you are afraid. Then play you have the courage of your convictions and find out the new pleasure of being independent. Assert to yourself that you deserve and henceforth mean to have a finer, more attractive face, a limber and better-shaped body, a quicker and higher-keyed mind, a richer and more nobly developed soul. The way to get these is to turn resolutely away from past troubles, letting them drop; meeting today's troubles in some new, dif-

ferent, more diplomatic way; being highly indifferent to any and everything that is not of vital concern in your life, and squeezing every drop of the oil of gladness out of the small measure you actually have. O God, how beautiful are thy skies, thy sunsets, thy moon, thy stars, thy winds, thy waters, when we have eyes to see. A poem rises in the most stolid and stupid heart when the attention is directed to these. There is always something in Nature that is not dim, and most of the dim millions of the world are out in the open, not in the cities. Out of fifteen billions of souls on earth certainly ten or twelve can look on God's handiwork daily. That is never monotonous!

Do the unaccustomed thing, afraid of nothing. Say whatever surprises yourself, and shock your neighbors, if it will only give you a new subject or a laugh; set some goals ahead, if it is no more than a pair of pink kid slippers, and get it, if you have to be a Tallyrand or a Richelieu of cleverness, wit and wisdom. Have a little secret with yourself, that you are henceforth going to do things that nobody else does, and nobody would expect, and see how the dim day brightens up and gets interesting, and how tomorrow will be fascinating, and so will you.

The Robin in the Rain.

BY VERNE DEWITT ROWELL.

When the day is dark and gloomy,
Don't be glum;
If the rain comes down in torrents,
Let her come!
Keep a stout heart and be happy,
Smile again;
There's a robin singing somewhere
fn the rain.

If hard luck is chummy with you Never kick;
Don't go fretting, or be mooning, Sort of sick.
Buckle in and show your mettle, Bear the strain;
Keep a-looking for the robin In the rain.

The Oriental Religions and What They Can Teach Us.

By SWAMI VYAVANANDA.

NO. V. YOGHSM, THE RELIGION OF SELF-DISCIPLINE.

Of all the religions of the Orient, no one is so entirely scientific, logical and practical as yogiism. The word yog signifies union. It is, by the way, the root of your English word yoke, to unite or join.

The yogi, then, is one whose life is devoted to the effort to join himself to Paramatma (God), and ultimately, through the union of Jimbatma, or the human soul with Paramatma, or God, to dwell in God; that is to say, to curtail the wearisome succession of rebirths, and enter at once into the luminous, ineffable rest of Nirvana.

The foundational principles of yogiism can hardly be expected to appeal to a young, ambitious and material nation like the Americans; for the viewpoint of the yog, his scale of valuations, his opinions, his aspirations, are diametrically opposite to those of the average European or American.

The man of the Occident has an abnormally large bump of acquisitiveness. He wants to own much, many things. A palace on Riverside Drive, a million dollar "cottage" at Newport, a house boat, a steam yacht, a fast power boat, a string of race horses, a garage full of automobiles, an immense amount of money and so on, and so on. There is

no limit to his insatiate desires. He will own fifty suits of clothes, three dozen hats and as many pairs of shoes-so much raiment that it requires two or three servants to care for it. He eats three or four times a day; and such meals!

In a word, the highest type of man in the estimation of the Occident is one who lives entirely for the external joys of life-for sugary tastings and silken touchings, for polyphonic sounds and languorous fragrances and picturesque spectacles.

Now, on the other hand, consider the yogi. His home is where he stands or sits, his roof is the sky; his floor is the wide, dusty road or the grassy hill slope; his raiment is a square yard of cloth; his property is a brass handled sitting crutch and a wooden bowl; his food is given him by the devout. Is he, then, poor? No, far from it. He is the richest of men. One of your own philosophers has said: "My mind to me a kingdom is." The yogi strives day and night to know and conquer his own mind -not the little surface stratum of consciousness, which most people think of when they say "mind," but those depths of psychic activity where reside all memory, all judgment, all wisdom. There in the deepest depths is to be found the mystic Logos, the holy word, knowing

which one possesses the "Open Sesame" to the ineffable delights of Nirvana.

THE YOGI'S MIND TURNED INWARD NOT OUTWARD.

The yogi, as I say, devotes his entire energies to this task of achieving self-knowledge and self-command. For externals he cares nothing. Poverty or riches, night or day, heat or cold, rags or satins—all are to him matters of indifference. All his energies are turned inward—focussed upon himself. His mind to him a kingdom is, and of that kingdom he would be absolute monarch. Yog, to put it in the simplest terms, is the practice and power of self-knowledge and self control, carried to its highest possible development.

The "man of the world" in Europe or America, on the other hand, thinks little and cares less, about his spiritual development, but gives his entire attention to things outside of himself—possessions, appetism, wealth, fame.

No two viewpoints could be farther apart, no two lives more radically different. So it will be readily understood why the Occidental man of education and breeding must forever fail to appreciate the Hindoo holyman.

THE YOGI GAINS PECULIAR POWERS.

To return to yog, this incessant and intense introspection, not only develops the mental powers to a degree impossible to a western student, but brings to light new and little known faculties of mind and spirit.

As the yogi gains more and more command over his physical and mental powers, he is able to accomplish remarkable feats, incredible to those whose observation is confined to the every-day activities of commonplace men and women.

The lowest class of yogis, the Hatha yogis, men whose practices are directed merely towards physical and mental development, and who pay no attention to real or spiritual illumination—these men are capable of feats that would surprise the average European or American. To stand upon the head, with body tensely erect and legs moving in slow, steady circles and to hold this position for three hours (viparet karana mudra) is a commonplace act of devotion to a practitioner of hatha yog.

To be able to repeat from memory the entire Maharbharata and Ramayana without hesitation or fault is another. There is, of course, nothing supernatural or miraculous about these and similar feats of the Hatha yogis. An educated Athenian could repeat from memory the entire Iliad and Odyssy of Homer, although the Mahabharata and the Ramayana together are probably three times as long as the great Homeric epics. And some of the feats of your great Cinquevalli are little less wonderful than those of the yogi who practices Hatha yog.

FOUR SCHOOLS OF YOG.

Now, before going farther, it should be understood that there are four schools or methods of yoga practice. These are not in any sense antagonistic or unsympathetic one with another; although a yogi who commences the practice of one method seldom changes or needs to change.

It is as if there were four pathways leading up to the summit of a high mountain. One pathway is on the north side of the mountain, one on the east, one on the south and one on the west. Now imagine that two travelers start simultaneously, one from the north going southward, one from the south traveling northward. The pilgrims are going in diametrically opposite directions and neither can see the other. But both are climbing upward toward the apex, their goal. And when they reach the goal, the summit, they will meet each

other and realize that, although they have traveled in opposite directions, the one south, the other north, yet both were moving upward, toward each other and toward the goal.

So it is with the four methods of yog. These methods or schools are as follows: Hatha yog, to which I have already referred, consists of physical exercises and postures, also of certain mental exercises, and is followed merely for the purpose of developing the body and the mentality. There are practiced by the Hatha yogis between eighty and ninety different postures and physical and respiratory exercises, many of which are difficult, even impossible, perhaps for any but a Hindoo.

The first of these postures, though, is not very difficult. It is called siddhasana. The yogi sits with his legs crossed under him, the heels pressing between the buttocks. The body is swayed slightly forward, spine, neck and head on a straight line, face slightly uplifted, the open hands, palms downward, resting on the thighs. The eyes are turned firmly upward and inward, as though striving to look out between the eyebrows. Sitting in this position, with muscles severely set, the yogi breathes slowly and deeply, and meditates upon holy matters. Other exercises, padmasana, ugrasana, swastikasana and so on, need not be described here.

Next comes another set of postures, still more difficult and fatiguing, known as the mudras, maka mudra, khechiari mudra, Bhati mudra, jalandhara mudra, and so on. In all these poses the yogi must be careful to breathe slowly, deeply and regularly, meantime keeping his mind firmly fixed upon spiritual things. The object of all these exercises is the same: To strengthen the body, both muscles and organs, and to train the will to control that body in holding the poses

in spite of discomfort, fatigue and discouragement.

BHAKTI YOG, UNION THROUGH ALL-LOVE.

Let us not forget that the object of the yogi is to join himself, his personal soul, Jimbama, to the great Oversoul, God, Paramatma. To do this, he must achieve samadhi, or freedom-"freedom from the dominion of the flesh." And one of the ways of gaining this freedom. this state of self-knowledge, self-control, self abnegation, is through love, through a deep, unselfish, all-embracing love for every living creature, human and subterhuman. Some of the bhakti yogis carry with them always little brooms with which they sweep the ground before they step upon it, lest they should inadvertently crush an insect in their path.

The bhakti yogis live a life of service, of ministration, of all-love. Through love and sympathy they attain remarkable insight into the workings of the human heart, and become wise, self-controlled and free. At last they gain command of chitta, the "mind stuff," and develop vidana, that delicate sentiency which is found only in the vipra, a sage born and bred a Brahmin, and in the fully developed yogi.

KARMA YOG, OR THE UNION BY LIFE EXPERIENCE.

"Experientia docet," said the Roman. And it is through mere living, through making of everyday living an earnest, exhaustive study, through striving to make of everyday living a fine art, that the Karma yogi hopes to gain siddhis, or yoga wisdom, and vairagyam, freedom from appetitism and corporeal desires.

In the Bhagavad Gita it is fully explained that Karma yog is living life and performing life's duties, not as a task done reluctantly, but as an exercise done not only with willingness, but eagerly, exultantly, as an ambitious

scholar studies an interesting and wellloved subject. In other words, the Karma yogi regards his span of life as a curriculum, as a period of training, which affords him an opportunity to develop wisdom, sympathy, self-knowledge, self-control and those deeper psychic states which so far exceed mere intellect.

It will thus be seen that bhakti yog and Karma yog do not differ in spirit from the teachings of certain other great religions. "Thou shalt love thy God with all thy mind and with all thy strength, and thy neighbor as thyself," said Jesus of Nazareth; which remark is distinctly in harmony with the fundamental idea of bhakti yog. "That which thy hands find to do, that do with thy might," "This one thing I do," are other Hebrew phrases suggesting the spirit of Karma yog.

Did space permit, I could adduce many more precepts from Egyptian, Persian, Brahminical, Buddhist and other philosophies expounding the same idea of growth and development, joining or at-one-ment with God, through conscious, intense and noble living.

RAJAH YOG, AT-ONE-MENT THROUGH SELF-KNOWLEDGE AND SELF-CONTROL.

Besides hatha yog, development of mind and body through mental and physical exercises, bhakti yog, union through love and Karma yog, at-one-ment through living life fully, fearlessly and artistically, we have one more school, perhaps the noblest, certainly the most interesting, of yog. And that is rajah yog. Rajah simply means royal, and rajah yog is the method of yog in which the yogi strives to gain union with God (Paramatma) through introspection and self-control.

Rajah yog is divided into eight steps or stages, asana, posture; myama, cleanliness and contentment; yama, virtue, not receiving nor giving gifts; pranayama, breathing exercises; pratyahara, introspection; dharana, concentration; dhyana, meditation; and samadhi, freedom from illusion of perception and mentation, superconsciousness.

In the actual practice of rajah yog the first step is asana, or posture. The yogi sits cross-legged, body swayed slightly upward, hands on thighs.

This posture, I may remark, is not arbitrarily chosen; it is a pose of the body in which the internal organs can perform their all-important functions without being crowded against each other, a pose in which the blood tubes and the nerve channels can transport their contents without hindrance or obstruction. It is the position in which all the exercises of rajah yog, physical, mental, supermental, must be performed.

PRACTICAL EXERCISES OF RAJAH YOG.

Of such exercises the earliest are the paranayama, or breathing movements. Now it must be understood that these exercises, although they incidentally ensure remarkable lung development and general health, are given, not with that end in view, but as a means of concentrating the attention for the purpose of gaining control of the prana.

What is the prana? To define prana in a language so matter-of-fact as English is not easy. It might be said that there are four states or phases of matter recognized by Indian physicists—pra kriti (matter), ether, prana and manasa. Just as all matter is formed of a concentration, congealing, if you like, of ether; so the ether is merely a concentration of prana, and prana again a concentration of manasa. That is to say, between ether and prana is the same difference as between matter and ether.

In yet another sense prana is also the repository of cosmic energy—energy

similar to that known to reside in ether, but, of course, infinitely finer.

To achieve control of prana is the one object of the yogi, whatever his school or method. For with prana he can gain the one thing most desired—union with Paramatma. Following pranayama, the yogi practices pratyahara, introspection, dharana, concentration, and dhyana, meditation, abstraction.

By a combination of dharana and pratyahara, he achieves, after a time, the power to feel, to actually sense, the operation of any of his own vital organs and to control it. And yogi, even a tyro,

can make his heart beat more rapidly or more slowly, or stop entirely, for a time at least, as easily as an average person can control his breathing.

And so along these four paths, hatha yog, physical and mental training, bhakti yog, love for all things, Karma yog, wise and noble living, and rajah yog, self-study and self-control—along these four straight and narrow paths do the yogis draw near the goal of samadhi, nearer and nearer the point where the mystic at-one-ment shall take place, and they shall rest forever in the ineffable, luminous haze of the celestial Nirvana.

Colds: Their Meaning and Cure.

THE MEANING OF COLDS—HOW TO TREAT THEM— EFFECT OF DRUGS—THE LIVING INTELLIGENCE WITHIN—EXERCISE—HOW TO INCREASE THE HEAL-ING LIFE IN YOUR BODY—SELF-SUGGESTIONS FOR HEALTH.

By WALTER DE VOE.

You have been taught of the healing intelligence of your subconscious mind, and that all things work for good, when suddenly you are faced up with a cold. Do you recognize the good that the cold represents and rejoice in the activity of the healing intelligence? No. "Here is something to demonstrate over," you say, and go to work with your mind to suppress the symptoms. You may be able to exercise your will to that degree that you can tie down the forces which are pulsating through your organism, purifying it of impurities, but if you are unsuccessful do not let fear cause you to paralyze your sympathetic nervous system with bromo-quinine or any other "cold-cure" because whether you suppress by mind or drugs you only delay the day of reckoning. What

caused the cold? You sat in a draft and the exhilarating, tonic quality of the cool air stimulated your sympathetic nervous system; or you got in a psychic draft and the excitement of anger or a new spiritual awakening stirred the same nerves and the quickened nerve force threw the stored up morbid matter in the cells into the circulation. The skin, kidneys and lungs could not throw off the impurities fast enough, so they sought an outlet through the mucous membrane. Dissipation, overwork, or any condition that lessens vitality, results in increased elimination because when the power that holds substances in physical organization is weakened, less substance is polarized.

A cold is a physical house-cleaning, a "healing crisis," a cleansing process that, when recognized as good, and not drugged, leaves the body more responsive to the intelligence of life. Were the body not filled with useless and clogging matter, the mental or physical excitement would not increase the elimination of mucus and phlegm, and there could be no pain, congestion, and fever if the white corpuscles did not find work to do consuming impurities. If you paralyze the sympathetic nerves with drugs and suppress the wonderful cleansing intelligence, your body will retain the morbid matter and be further burdened with a poisonous drug; consequently the symptoms of a cold will slumber until your nature can gain the vital power to again try to throw off the accumulated impurities. As the cleansing work is doubled, the crisis is more severe; and if life's activities are not recognized as good but are continually suppressed, the outcome will be a chronic condition of disease which can be cured only by understanding and fulfilling the laws of life.

The pain, congestion, inflammation, and mucous discharge of a cold are all efforts to relieve the cells and the circulation of impurities, and to restore normal conditions. These impurities may be present from one or more of the following causes:

Psychic poisons generated by lust, worry, anger, fear, or any other mental disturbance.

Over-eating, or eating wrong combinations of foods.

Sluggish circulation through lack of exercise.

Devitalized blood from lack of fresh air, sunshine and earth radiance.

Inactive skin as a result of heavy clothing which shuts out electricity and magnetism from the sun, air, and earth.

Over work, dissipation, or any condition that lowers vital resistance.

Drugs or serums cannot supply vitality, cannot make the skin tingle with the electric energy of renewed circulation, canot fill the lungs and cells with atmospheric electricity, supply proper nutriment, or correct wrong habits of feeling, consequently they should not be used to remedy constitutional conditions of inharmony. Their use is contrary to all spiritual and physical conditions of health. Repent, turn again from these decoctions of ignorance to the Spirit of the Living God within, and let it transform your mind and morals and cleanse your temple. It is cleansing the temple; let be! Have faith in its intelligence.

You can relieve the excessive elimination of effete and poisonous elements through the nose and throat by increasing the activity of the other depurating or cleansing organs. The free use of hot water as explained in a former article will increase elimination through kidneys, skin and bowels. If there is fever, stop eating and depend on hot water and fruit juices. Food only adds fuel to the fever. When the appetite returns, let the diet consist of fruits and raw or steamed vegetables for a few days, and eat as little as possible. Keep positive. Do not go to bed unless compelled to, but on the contrary exercise in the open air if possible, or in well aired rooms. Any exercises that are not overfatiguing and which increase circulation and full breathing, oxidize the blood and electrify the body and increase its power to cleanse and renew. Exercise, when not overdone, arouses the functions of the body to increased activity. Muscular activity of stomach, heart and bowels requires external muscular activity.

While steam or tarkish baths do increase the elimination of many impurities, I cannot advise them because heat applied externally absorbs the electro-

magnetic force from the body, relaxes and weakens vital resistance, and thus interferes with and suppresses positive vital action which is seeking to restore health. On the other hand the stimulating effect of cold air on the skin of the entire body, while it is being vigorously rubbed with a dry towel, or, in a person of greater vital activity, with a towel dipped in cold water, has a tonic effect on the skin circulation and electrifies the entire sympathetic system. Feverish conditions can be kept within bounds and skin elimination is increased by applying a cool, wet pack from armpits to hips, well wrapped in flannels to protect from chill until dry. Follow with vigorous application of dry towel or with a cold sponge if reaction is good.

Rejoice in the knowledge that Life does all things well and that your cold, understood and treated in this manner, will restore you to a greater degree of health. Your body will be purer, fairer, and more vibrant with life than before the healing crisis. The following thoughts will help you to recognize and increase the power of the healing life in your body:

My nature is pervaded by the free Spirit of Life. Every part is opening up to the cleansing influence of the Spirit.

There cannot be any congested condition in my head, throat or lungs because all these parts are subject to the freeing Spirit.

My bowels, liver, kidneys and skin are working actively and intelligently to cast off all accumulations of useless substance.

The free Spirit dissolves all limitations from my nature and opens all channels for the unhindered operation of life.

I am a spirit of love, in tune with the love and harmony of perfect life.

I rest in perfect faith that all is working for harmony and health.

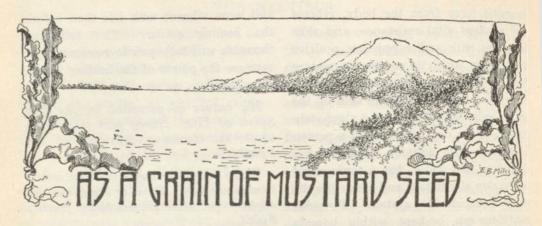
Reciprocity.

By Rose M. DE VAUX-ROYER.

At birth of morn, a pearly drop of dew
Stood poised upon the petals of a flower.

God placed it there, its mission to pursue—
Directed by love's insight keen and true—
Deep in this thirsting heart it spent its power.

The Rose bloomed on beneath the scorching rays
Of noontide; fed by this one tear from Heaven.
Heart-comforted by token of His praise,
It sent its fragrance through the close by-ways,
Cheering the day from dawn till tides of even.



By WALLACE D. WATTLES.

CHAPTER XIX.

THE TENTH OF APRIL.

Next morning as they sat for their usual few minutes' conversation before separating to take up the work of the day, Billy said:

"Well, the great day has come. I'm going down to the other bank this morning to get these checks into cash, so that I may have the genuine legal tender to offer Packett; and then I'm going right on with my work, as usual. If the other five thousand doesn't arrive before two o'clock, I shall take what I have and start for the bank in the faith that I shall find it in waiting for me there. Is that the way to do it, you teachers of metaphysical science?" He looked from his mother to Esther for a reply.

"That is the way," said Esther, quietly. Mrs. Stewart nodded her head, and added:

"There is something, children, which I think I had better tell you," and she told them first of Mr. Langham's visit, and his proposal for Nellie's hand.

"I am not violating his confidence in telling it," she said, "for he makes no secret of his determination to win Nellie's love if he can; I tell you because I wish to confess that for a moment my faith was tried. But I know that it would not be right for Nellie to marry him if she does not love him, and I know that the Supreme does not, and cannot, require us to do wrong. So I could not promise him that I would influence her mind in any way."

"I love Frederick Gaylor," said Nellie simply, "and I know that somewhere he is trying to make right what he has done. I will wait for him."

"Last night," the mother went on, "my faith was tried again," and she told them of Packett's offer of marriage and his threat; of the sudden fear that had come upon her, and of the struggle she had undergone. Billy was disposed to be angry, and he was secretly alarmed, also, for he felt that the banker would be merciless, and would accept no compromise. He thought of telegraphing to Aronson, and offering to pledge the royalties of his play if the manager would wire him an order for the money; but he felt that it would be impossible to make an adequate explanation, and it was impossible to perfect such an arrangement either by wire or telephone. It was too late; and he could only fall back upon whatever comfort he might draw from the faith and assurance of Esther and his mother, and await the issue of the afternoon. But he did little work that morning, and at two o'clock, with five thousand dollars in a wallet in the breast pocket of his coat, he started for Packett's bank with an anxious heart.

Though so early in the season, the day was warm; and as he came up beside the bank he noticed that a window was open, and he heard the unusual sound of Packett's voice, lifted as if in anger. He hesitated, for he wished to see the banker alone; and, glancing through the window, saw that the room was empty, save for the banker and a stranger, who stood outside the cashier's wicket. The stranger was a young man, and presented the appearance of one recovering from a severe illness; his cheeks were hollow, and his eyes sunken, while his clothes hung loosely upon his emaciated form; but at sight of his face Billy's heart gave a great leap, for he recognized him instantly. He had met Fred Gaylor once, when home on a vacation, and it was Gaylor who stood before him. Holding his breath, he stepped close to the window and listened, being unperceived by either of the men in the room.

"Confession be damned!" said Gaylor hotly. "There isn't a word of truth in that confession! I stole the money myself, and Nellie knew nothing about it until I told her, before I ran away; and then she took it upon herself. She did it to save me."

"If you took the money," said Packett, "how did you do it?"

"I don't propose to tell. Why should I give away my methods? I took it; that's all you need to know."

Billy comprehended instantly that Gaylor was trying to clear Nellie by assuming the whole guilt himself, and he drew close to the window and listened with intense interest.

"You can't make that work," said

Packett. "The money was in the safe, and no one had access to it but the girl; it is impossible that you should have taken it without her help."

"You can't prove that," said Gaylor. "Bank sneaks have taken money a thousand times when everybody was ready to swear that it was impossible for them to get it. If I swear that I sneaked in and got the cash when your back was turned for a moment, you can't disprove it."

"The girl's confession disproves it; and you and I both know that she told the truth when she confessed to me."

"Look here, Packett, what good will it do you to send that poor girl to prison? In any case I am the really guilty one; you know that. I came back to surrender myself and make what reparation I could; I did not know that confession was in existence until you told me so just now. Let me tear it up, and you may dictate any kind of a confession to me. I'll sign it, and take the consequences. My God, man, you won't send that poor child to a place like the penitentiary?"

"It will be you who have sent her there," Packett answered. "How much sympathy did you show for her, when you led her into this?"

Gaylor bowed his head.

"I know that's true," said he, "and I've been through hell trying to atone for it." He placed his hand on a pile of bills which lay on the counter before him. "There's five thousand dollars here as I told you," he went on, "and a better man than either you or I laid down his life to enable me to get here today with it. I crawled for five days across the desert with the sand choking me at night, and the sun roasting me alive by day; five days without a drop of water! Look at me!" He held up one of his claw-like hands, "and you can see that I've suffered. Packett, you

say that you told the girl she could have the confession by giving you your money! here's half of it; now give me the paper and we'll never mention this part of it; you can send me up for the whole amount." Packett shook his head obstinately.

"It's a matter for the court," said he.
"I've no right to interfere with justice.
I shall take the paper to the prosecuting attorney and let him do his duty. The law must be enforced."

"The law," said Gaylor. "I know how much you really care for either justice or law, where your own interests are concerned. Packett you've got some motive in destroying that girl that I do not understand. It isn't in your nature to refuse five thousand dollars out of mere regard for a legal technicality." Packett flushed.

"Have it as you like," he snarled. "She shall pay the penalty of her crime, anyway, and so shall you!"

"Packett," said Gaylor slowly, "I am a desperate man. Nellie is not going to prison; she is not going to be disgraced. Will you take this money, and give me the paper?" Billy saw the young man's right hand stealing toward his hip pocket, and guessed the purpose that had taken form in his mind; and he saw that it was time for him to interfere.

"Wait, Gaylor," he said quietly, "that won't be necessary," and putting his hand upon the window-sill, he sprang into the room. Fortunately there were but few people on the street, and no one saw the action; else it might have aroused suspicion as to his intentions.

CHAPTER XX. FAITH TRIUMPHANT.

"Mr. Packett," said Billy sharply, "your agreement with my sister was that if she paid you ten thousand dollars today, you would deliver up to her a certain paper which you compelled her

to sign just a year ago. Here is your money." He drew out his wallet and added its contents to Gaylor's pile of bills, "and I demand the paper. And by the way, why didn't you mention to Mr. Gaylor that you were looking for me to drop in with five thousand dollars?" Packett hesitated.

"How do I know this money is all genuine?" he said, with a suspicious glance at Gaylor.

"Count and examine it," said Billy, pushing it through the window, "and be quick about it; we want to get this matter settled before anyone comes in."

Packett made no move to touch the money. He had set his heart on forcing Marcia Stewart to marry him; and, like most stubborn men, the object he sought grew more important to him in the hour of defeat.

"I have my doubts," said he, "whether I have any right to take that money, and I shall not do it. A crime has been committed, and the law must take its course; that is, unless—" he broke off with a gasp of terror, for Gaylor, with remarkably quick and cat-like action, had leaped up and caught the top of the wire partition; he drew his slender body up, and in an instant more had dropped to a place at Packett's elbow, and a revolver was in his hand.

"Give up the paper!" he growled. "Quick, damn you!" and after one glance into his burning eyes, the banker drew a paper from an inside pocket of his vest, and, with a trembling hand, passed it to Billy. The young man examined it hastily.

"It's all right," he said to Gaylor; "we have it at last. Come out, Fred; you're in bad company." Gaylor unlocked a door at his side, and joined Billy in front of the screen. Packett looked at them, showing his teeth in an angry grin.

"I suppose you think you have me now?" he said. "But what's to prevent me from bringing the matter before the prosecutor, even yet? I do not need that written confession."

"What matter do you refer to, Mr. Packett?" asked Gaylor.

"The robbery of my bank."

"Has your bank been robbed? How can you prove it?"

"Didn't you confess to me, not twenty minutes ago, that you robbed it yourself?"

"My dear Mr. Packett, you have been dreaming. I rob your bank? Why, I can prove that I haven't been in town for a year; and you don't assert that you expect anyone who knows you to believe that you have been robbed and kept it secret for a whole year, do you?"

"And Mr. Packett," said Billy, "as to a certain proposition you made my mother yesterday, let me suggest to you that a repetition of it will bring you one of the finest thrashings any man ever received in this world; and govern yourself accordingly."

The young men left the bank together; and once in the street, Billy turned toward home, while Gaylor was about to move away in the opposite direction.

"Here!" said Billy, "where are you going?"

"To get out of town without being seen, if I can," replied the other; "so far no one has recognized me but yourself and Packett. Good-bye."

"Hold on," said Billy, catching him by the arm, "you can't get off as easily as that. No," he added as the other seemed inclined to wrest away from his grasp, "you little bag of bones, you can't shake me off! You're coming home with me; I'm going to turn you over to my mother, and let her do as she likes with you."

"Anything but that!" gasped Taylor,

with an agonized face. "My God, Stewart, I can't face Nellie!"

"Come on!" said Billy, dragging him along; and seeing the futility of resistance, the other yielded, and walked beside him with hanging head. When they arrived at the cottage, Mrs. Stewart received Gaylor with no outward manifestation of surprise, greeting him as if nothing had happened; and after introducing him to Esther, and frankly explaining her relationship to them, Billy sat the guest down in an easy chair, and demanded his story.

"I found him at the bank, Mother," he explained, "trying to get Packett to take his five thousand dollars and send him to the penitentiary; and between us we made the old fox surrender the confession—although he hated to do it, even on receipt of his money. And now I want Gaylor to give an account of himself; and then you and Esther shall decide what is to be done with him. Go on, now, and give us the whole story."

So Gaylor began his story with the moment of his leaving Linton, telling of the weeks of gambling and dissipation in which he had spent the stolen money; and then he described his sudden awakening, and the complete change of heart which had come to him in the southern city. Here Mrs. Stewart interrupted him, and told him of Nellie's nightly prayers and affirmations made for him, at which he broke down and was for some time quite unable to proceed. Recovering his composure, he told of his labors at Reese's camp, and of the coming of Nevin; of his terrible struggle in the journey up the canyon, and of the suicide of Moqui Jim and his message to Nellie, "Tell girl Moqui Jim say 'How;' she not go damn prison." He wiped tears from his eyes as he related this, and his hearers were greatly moved.

"I wouldn't have minded knowing that Indian," muttered Billy.

"There is only one Mind," said Mrs. Stewart softly. "One Divine, who lives in all."

Gaylor went on to describe his horrible sufferings in the desert, and his despair when, on recovering consciousness in the miner's cabin he was told that the gold was gone.

"There was something crooked in the fellow's eyes," he said, "and it flashed upon me that he had taken the gold himself. Toward evening when he went out, I crawled out of the bunk and found my revolver, and when he came in and sat down at the table, I sat on the opposite side and shoved the pistol under his nose. I made him keep his hands on the table while I told him the whole story; and I told him I must have my gold. 'Sure, pard,' he said, 'I might rob a man, but no girl goes to jail on my account,' and he got the belt from where he had hidden it. I hired him to get a couple of ponies and help me to the railroad; and on the way here I dropped off between trains to give five thousand dollars to Nevin's wife. I had my mind fully made up to offer Packett the five thousand dollars, and if he refused to give me more time, to confess to having stolen the combination and burglarized the safe, and declare that Nellie had told an untruth to screen me. I did not know of the written confession until he told me of it; then I determined to get it at any cost. I would have had it in another instant, when Billy interrupted us. So, that's the story." His head fell forward, and he was silent, not lifting his eyes to their faces. Esther made an imperative sign to Billy and he sprang up with outstretched hand.

"I can read the decision of the court in Mother's eyes," he said, "and I'll

carry out my part of it right now. Shake hands, Fred; and remember, will you, that my acquaintance with you begins at the time you were carrying that Indian up the canyon. I don't choose to remember farther back than that. By thunder it was a splendid thing; I'm proud of you!" Gaylor tried in vain to speak as he grasped the proffered hand. Mrs. Stewart kissed him, saying quietly:

"God bless you, my son! You have fought a great fight, and have won a splendid victory."

Esther was not less warm in expressing her admiration for his brave struggle against circumstances; and the poor fellow broke down again.

"But Nellie," he said, after a few moments, "do you really think she can care for me after all of it?"

"You'll soon know," said Billy, hearing the gate-latch click, "for here she comes." They were startled, not realizing that time had passed so rapidly, and that her day at the store was finished. She came in as Billy finished speaking, pausing in the hallway to remove her hat.

"Well," she called out gayly, "faith must have triumphed, and the money been received; for I haven't been arrested."

"Yes," Billy answered promptly, "all's well, little girl."

She stepped into the room, glancing first at the smiling faces of her mother and Esther, who sat together on the sofa, clasping each other's hands; and something she saw in their countenances led her to look quickly to where Gaylor sat, with the light from the window falling full upon his haggard face. She gazed for a moment, incredulously, and then, springing across the room, she knelt upon a footstool at his side and drew his head upon her shoulder.

"Fred!" she cried, "Oh, Fred, you poor dear boy, what have they done to you?"

The divine pity and tenderness of woman for fallen man shone in her face; the brooding love of mother, wife and sister; and Gaylor, resigning himself to her clasp, sobbed aloud, while Billy, looking from one to another of the three shining faces before him, muttered chokingly:

"Oh, woman, great is thy faith; be it unto thee even as thou wilt."

THE END.

The Meal and The Man.

GOOD MEALS WITHOUT MEAT—COMBINATION THE SECRET—REAL TESTED RECIPES, NOT THEORIES—HOW TO INTRODUCE A MEATLESS DIET INTO A FAMILY—HOW TO CALCULATE THE VALUE OF MEATLESS FOODS—FOUR SPLENDID RECIPES FOR MEATLESS DISHES.

By MARIELLA JOHN LADD.

NO. 3.

When people complain that they cannot make satisfactory meals without meat it is pretty certain that they do not know how to cook and combine fleshless foods to the best advantage or that they have fallen into the toils of some faddist who prohibits some particular thing and does not trouble to reason why it is hard for ordinary mortals to do without it.

The average housewife has not time to sift out the truth from a mass of fads; she has much responsibility in the provision of food for her household; what she needs is the practical result of faithful experiments put into a form she can use. These articles therefore do not touch on theory. They simply offer recipes that are the result of a study of theory tested in everyday life.

Most housewives provide meals consisting of meat, vegetables and sweets. Instinct teaches them how much meat is needed by the various members of their households. The simplest way, then, to introduce fleshless meals into a family regime is to serve alongside of the meat a dish that is comparable in

food value to it. In many cases choice will be made of this dish, and by this means the meat consumption of a family can be lessened gradually until it approaches or even reaches zero.

The solid mixtures are divided into cutlets, each cutlet being equivalent to a certain weight of cooked meat in body building properties. In energy-producing qualities they are generally richer than meat. This should be balanced by eating less starchy foods at the same meal with them.

Sauces and condiments are not barred for the reason that their use has been so long general that the psychic juices in some cases seem to require them. The change from a flesh to a non-flesh diet should be made gradually, for the body is a wonderful automatic machine that does not readily break habits it has once formed. The psychic juices, accustomed to respond to certain foods, do not respond to those of an unlike taste and smell. There are two remedies for this difficulty. The first is to make the change slowly, gradually introducing desirable foods with less and less of the stimulating ingredients called for. The

other is to proclaim a complete fast until real hunger makes the psychic juices flow for any kind of food.

The recipes are graded in value according to the different analysis given for Beef, Mutton, Chicken and Fish. This grading, as I have already explained, is only a matter of convenience for the housewife. There is nothing absolute about it.

All the dishes are cooked in deep fat because this method of cooking, if properly carried out, makes the cutlets more appetizing and is not unhealthful. When the fat is not hot enough, that is, when it fails to brown and crisp, a little bit of bread introduced into it in the course of a minute, it will penetrate the cutlets and make them soggy and uneatable. When it is too hot, acids are formed which materially interfere with digestion. When it is just right the water in the cutlet spurts out at the contact with the hot fat, and prevents the fat from getting in. Fat should always be strained after the cutlets have been immersed in it. Cool it and pour it into an earthenware crock to keep. Cover it well. It will then keep good for an indefinite time and waste very little.

METHOD OF CALCULATION.

As an average helping of meat is supposed to weight about two ounces, two ounces is taken as our standard. The cutlets will weigh more, of course, because they have carbohydrates which the meat has not, but the amount of body-building stuff in each cutlet is the same as the amount of body-building stuff in the meat.

FIRST RECIPE.

 Butter, coating, flavoring, etc.4 grammes

Method. Soak the walnuts, shelled out whole, in a marinade of lemon-juice and olive oil in the proportion of three parts of juice to one of oil. Add to the marinade a few grains of red pepper and two dozen capers finely chopped. Cover it and stand in a cool place over night. Strain and mill the nuts with the capers; mix nuts, breadcrumbs and cheese (also milled) together; make a hole in the middle of the mixture and break into it three or four eggs (if the eggs are small the fourth may be necessary), three tablespoonfuls of tomato ketchup, half a teaspoonful of grated lemon rind, a tablespoonful of some favorite sauce, a good piece of fresh butter, red pepper and celery, salt to taste; mix into a firm paste. Divide it into two round cakes and cut each round into eight wedge-shaped cutlets. Coat each in bread or cracker crumbs held on by beaten egg and fry them in deep fat.

Each two of these should be equal to a helping of meat. Serve the cutlets on a mound of spinach, stick a little macaroni into the small end of each, and add a tiny cutlet frill. With them serve a rich, brown gravy, made as follows:

BROWN GRAVY.

Brown in a thick stewpan a table-spoonful of fresh butter, stir into it the same measure of wholemeal flour, a little celery salt and red pepper. Let all brown together, stirring carefully to prevent burning. This is best done over a low gas flame; it must on no account be hurried. Add gradually, stirring all the time, about a pint of cold water; use just as much as you think will make it the thickness you prefer. Tastes differ as to the right consistency. Bring to the boil and serve.

SECOND RECIPE.

Ingredients. Eight ounces mixed nuts (shelled), 4 ounces mushrooms, 2 ounces each of chopped carrot, onion and parsnip, 4 ounces toasted breadcrumbs, a teaspoonful grated horseradish, two eggs or more, 2 ounces cheese (milled), a tablespoonful of your favorite sauce.

Brown some butter in a thick stewpan and fry the nuts and vegetables. Mix all dry ingredients first and add moisture as before. Finish the cutlets in the same way, dividing into eight sections.

Serve with a brown gravy, into which has been mixed a teaspoonful of grated horseradish and a tablespoonful of red current jelly.

THIRD RECIPE.

Ingredients. Eight ounces nuts, 8 ounces toasted breadcrumbs, a teaspoonful onion juice, a tablespoonful Tobasco, a teaspoonful sage, a pinch of marjoram and seasoning as before.

Method. Fry the nuts in butter with a finely chopped onion and a little parsley. Mix in the liquids and brind with an egg or two. Serve with a good plain brown gravy and plenty of apple sauce or cranberry jelly.

FOURTH RECIPE.

Ingredients. Twelve ounces milled nuts, 12 ounces breadcrumbs, 2 ounces cheese, 3 or more eggs, butter, herbs and seasoning.

Method. Soak the walnuts as before in lemon juice and oil; mill them, and mix them with the other dry ingredients; add a teaspoonful of parsley, a teaspoonful of thyme and a teaspoonful of marjoram; with the eggs mix a teaspoonful of tarragon vinegar and a saltspoonful of white sugar.

Serve with a good brown gravy on a mound of young boiled peas. Fried slices of tomato make a good garnish; failing these garnish with sprays of parsley, fried crisp.

The Call of Spring.

BY S. ELIZABETH GILLMOUR.

"The Spring has come," you say—
Spring never goes.

'Tis only Nature-sleep that hides the rose
Away from view.

Let us, like flowers, awake, arise,
And lift our hearts unto the skies,
And hope and live anew!









THE CITY COUNCIL OF THE ISLAND GARDEN CITY, THE MAYOR AT THE RIGHT, THE CHIEF OF POLICE AT THE LEFT.

The Moral Training of Children Through the Garden City Idea.

By Rev. R. J. Floody, D. D.

The great periods in the history of the world have been designated as the Stone Age, Bronze Age, and Iron Age, each age taking as its name the peculiar material by which progress is effected. Strange to say this material was primarily used to make instruments to kill-spear, sword and battle ax. But the present concerns itself with life rather than death and may justly be called the age of the child-an age when special attention is being directed towards its health, development, needs, abnormal features and how to correct them, and all that tends to produce the perfect child, in body, mind and morals. No age since the dawn of civilization has written and published more on the child problem than the present. No age has called so many conventions and meetings of thinking people to consider various aspects of the child, as the one in which we live. It may be true that much is not entered into seriously,

and much undertaken simply as a fad, but nevertheless the drift of this great movement is in the right direction.

One of the very encouraging features concerning the child movement is the great number of cultured and influential people who are anxious to know the child for the purpose of applying the new light and knowledge. Most all parents and teachers have experimented in this interesting field of research, and it is interesting to note the result of their experiments. Some have tried coaxing the child to be good, called him dearie and other pet names but without success. The ordinary boy can quickly detect sentimental gush. Some have scolded, denounced and called them names, and only made matters worse. Some have used the rod, but they found that badness could not be whipped out of a boy nor goodness whipped into him. But it will work the other way, that



DEAD CAT DUMP BEFORE THE ATTACK BY THE LITTLE GARDENERS.

is, goodness could be whipped out of a boy and badness could be whipped into him.

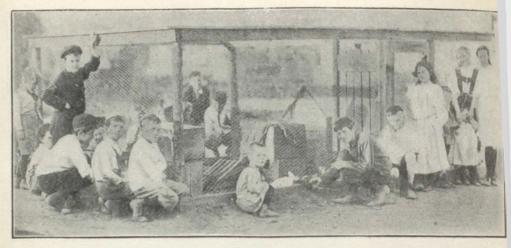
Moral training is a great problem, and no one knows it all, but each may have a little light, and we are here to give one another the help we can in the solution of the problem. The situation demands serious attention. With all our work crime increases. Something is the matter. We do not do it in the right way. I have had a little experience for a number of years and will now give you those hints, trusting that they may be of value.

I wish to say in a preliminary way that we must UNDERSTAND the child that we are dealing with. No two are alike in every respect and no one is the same at different periods of their development. They must be treated differently at different periods of their growth, and each treated entirely different from the other. It is a thing of common knowledge now that the child in its development repeats the different periods the race passed through. Also the health of a child has something to do with his moral status.

You have often wondered why your boy left the Sunday School when about fourteen or fifteen years of age. This is due to the impulse of manhood welling up in his soul. The teacher forgot that he is now a man and that the teaching must be suited to the needs of his manhood. The mistake of the teacher was in giving the boy the same teachings that she did before when he was a sissy boy. He is told when one cheek is struck to turn the other also. He is told when a boy hits him he is not to strike back again. The whole thing strikes him unfavorably and contrary to his concep-

tions of manhood, and so he leaves the Sunday School. That teaching is too high for a minor. Is it right to tell a boy when he is kicked around and abused by others that he is not to stand his ground? Sometimes we crush out the man in the boy and make him a weakling.

Parents and teachers have been greatly annoved on finding that their little boy has commenced to smoke tobacco. Well, why will a boy smoke when he knows that it is bad, and that it will make him sick. He knows perfectly well that it has an offensive odor, is a disgusting habit, and that he must become deathly sick in order to learn the art. You told him it was wrong and he knew it. Then why will he do it. Oh, that is simple when you know the boy. The boy sees that it is men that smoke, so the idea dawns on him that it will make him a man to smoke. So he commences. The impulse of manhood is so strong in him that he will almost do anything in order to be a little man. Now your business as a teacher is not to give that boy moral instruction, but to attack his conception of manhood. Tear that conception to tatters and throw it to the winds. The way I knock that idol down is to tell them a little story of Colonel Roosevelt. A friend of mine in connection with the Reform Bureau at Washington called upon Mr. Roosevelt while in the White House, and in the course of the interview said: "Mr. Roosevelt, I want to ask you a saucy question." "What is it?" asked the president. "Do you smoke cigarettes?" He rose, lifting up his hand and said: "Mr. So and So, I never smoked a cigarette in all my life." You will find that this will settle it with the average boy. Most



A GARDEN CITY ZOO.

boys hold Colonel Roosevelt as their highest type of man, their ideal and hero. Now, when their biggest man considers it unmanly to smoke, smoking to him after that is tabooed.

Remember when you are giving these instructions have the heart in a receptive condition. When you are going to teach something or impress something upon the boy, aim at the heart and by all means make it mellow and impressionable. Get some peanuts, feed him and make him feel warm towards you. Then say your say impressively and stop when you get through.

Again. Why does the boy skip school, while the little girl just loves to go? Here again you must understand the boy. It is because he loves action. It is as dear to him as life itself. If a boy can sit still voluntarily for twenty minutes, he is either very tired or he is sick. Boys were made for action, and they don't get it in the school. He sits still in the school most of the day and pours over his books. That is not the way he wants to learn. He wants to learn things by coming in contact with them just the way he used to do before he came to school. I well remember when I was a little boy how I would piteously ask each day, "How long is it from now till four o'clock." I felt that I was caged up in the four walls of the building, and my little soul was in a kind of torment. I wanted to get out in the midst of nature and act, run, jump, work, or play. I wanted to see things and learn about them by actual contact. School was a kind of inquisition to me. I was coerced into doing what I did not want to do. I hated the school because I loved nature and action. That is why many boys today will not go to school.

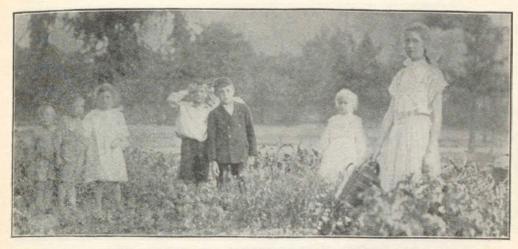
They are not really bad boys, they are not lazy boys. But they rebel at the unnatural coercion of their child rights. The Public Schools are yet far, far from the ideal. Remember in your work the child is not really bad. They are just bubbling over with animation, and it must find an outlet. It will take any direction unless wisely guided.

After you understand something of the nature of the child attack the special vices of the child on their own level. This is not done so much with words as with influences. The influence of man and things are the things that mould the lives of children.

Before speaking definitely of my own experiment, I wish to make an outline of the kind of work I am engaged in in the summer time, so that you will see it in its proper relations.

We have charge of a Social Settlement, and in summer we carry on what we call Garden City work. This kind of work consists of a large collection of children's gardens, 10x20 feet, with streets, boulevards, and squares arranged just like a city. They are charged five cents for their garden and they own all they raise. They have a Mayor, a city council of seven members, garden commissioner, street commissioner, tool commissioner, water commissioner, animal commissioner, and flower commissioner, and forty police officers to protect the property. They have also a good collection of animals of various kinds for the purpose of training the little ones in the virtue of kindness to animals.

I started these gardens first for the purpose of solving a very difficult problem. We are situated in a great valley where there are over twenty-two nationalities. A majority of the



A GARDEN SCENE.

boys always made it a practice of going over into "Yankee Hill" and robbing the trees of the fruit. Sometimes they would strip everything off the trees so that the owners got no use of their crop. This was a serious condition, and nothing was done in a special way to make things better. If you tell the boys "thou shalt not steal," they would wink at one another, and you were considered a back number. They heard that before. Why, it was good fun to swipe.

The only thing to do was to develop in them the feelings of ownership. So we secured an old dump and utilized the energies of the children in cleaning off the tin cans, pans, pots, kettles, glassware, crockery, rotten apples, old wires, dead cats, etc. They did this work themselves. Then we leveled it up with street sweepings, made it into gardens 10x20 feet with streets on two sides of each garden. Now we charged them the sum of five cents for the property rights, and we gave them the seeds that they used. They could sell or take home all they raised. Now when a boy has grown a fine cucumber that he has been watching for several weeks and some morning he finds it taken by a thief, oh, how indignant he is. It was awfully mean. If he only could catch the thief, he would fix him. One boy told me if he could get the fellow who took his squash, he thought he would really kill him. That is just what I was working for, my aim was to develop in their own hearts the feeling of ownership, and make them feel the meanness of stealing. It was no joke now. It was awfully mean. The commandment, "Thou shalt not steal," came home to them for the first

time with any force. They did not realize it before because they did not have any property. It had a remarkable effect upon the boys. They saw things in a new light and it put a new conscience in them.

We were also troubled very much with the practice of cruelty to animals. I know of a little Polish boy who drove nails through a cat's paws, nailing it down to a board, and then stoned it till it died. Another boy took a kitten, took out his knife and cut its eyes out, and then filled the sockets full of sand just for fun. What are you going to do with such a type of boy? Tell them they are bad boys? They have heard that before. Tell them to be kind to animals? They will consider you a tenderfoot and it will have no weight. Is there any solution? We know that if you give a boy an animal to feed and care for, he will pet it and then the problem is all solved. So I got rabbits, guinea pigs, pigeons, foxes, coons, white rats, white mice, etc., about forty in all. I said, "Now boys, these are yours, and I want you to feed and care for them." They had no sooner commenced than they were the pets of the whole community. And the whole question was solved in two or three weeks' time. They would not hurt these animals nor allow anyone else to hurt them.

After this, we started a band of mercy, and now we have one of the largest Bands of Mercy in the world. Let me rehearse to you how we started our little band. We had a pet coon that broke out one night and was found dead the next morning in the street. He was such a pet that we could take him up in our arms and carry him. He was so cunning when he



BESSIE STARTING WORK ON THE ROUGHEST GARDEN OF THE CITY.

would attempt to wash his face, etc. The children cried when he was dead. They determined to give him a good Christian burial. They got a cracker box for casket, put a lid on it, and wrote on the lid At Rest. We put it in a grave about three feet deep. It was then sodded, square white stones at the corners, flowers were put on the mound, and on the very top right in the center they put a little cross. That little grave is in the center of Garden City to this day. After the ceremonies of the interment were over the little Mayor said: "Boys, we will start a Band of Mercy, and the kid that don't join it we will make him." We had tried to start one before, but it resulted in failure. A representative of the W. C. T. U. came to our Settlement House and spoke to the children, and after she was through she asked them if they would like to start a Band of Mercy. "Oh, yes, they would join." So she gave them a paper to sign their names on. I noticed some snickering, so after a while I examined that remarkable document, and I found such names as these: Tommy Stick in the Mud, from 23 Skidoo street. It was a laughing stock and resulted in a dead failure. But the death of the coon touched the hearts of the children, and they were ready for action. We started in good earnest a Band of Mercy, and now we have enrolled over eight hundred members, one of the largest Bands of Mercy in the World. Every little member considers himself an officer to protect the little animals, and so the animals have a good time now. I have not heard of a case of cruelty to animals for months. Every case is reported to me and then it goes to Mr. Dyson, the state officer for the Humane Sociey.

Up to a certain age the child is largely moulded from without, but after that he is built from within. The boys own motive powers must be set going, and his latent energies roused. His self-respect must be awakened, and the direction set for the ideal. We found the most effective agency to accomplish this was the love of power. This was the greatest factor in the progress of the race. Apply this to the boy and it works wonderfully well. We have about fifty officers with each Garden City, and this furnishes scope for their talents. When a boy is elected to a responsible office, and his name put in the paper, it awakens his self-respect, arouses his manhood, and he immediately heads towards the ideal. Before, he had been told that he was no good by his parents and teachers, and the police were going to run him in, but now he belives he is some good and he can't do enough for you. All that is manly is set in action, and he has left the boy behind. This was no play affair, but had real responsible duties, meaning much hard labor. It is very strange that every boy wants to be a cop or some higher officer. We put responsibilities on the boy and call upon him to discharge these like a man. We put confidence in the boy, take him upon his honor and expect him to make a square deal. This calls out the various elements of his manhood. He is a boy no longer. I have seen a boy develop into a man in twenty-four hours. Besides, this gave the boy a chance to distinguish himself in the exercise of authority. Most every boy desires to do something heroic,



THE GARDEN CITY PARADE ON INAUGURATION DAY.

to achieve something along some unusual line. He gets lots of opportunity in this capacity.

We have tried several experiments to test the merits of this love of power incentive, and I find it always works with wonderful effect. I remember a little boy that our officers caught stealing pears from a nearby pear tree. He was arrested and fined a penny for his crime, and he paid his fine like a man. The next day I saw him and said I had been thinking of making an officer of him, and he said he would like to be an officer. I told him that the City Council would have to elect him, but I could appoint him as a watchman myself without the advice of the council. He smiled and said he wanted to be one. So I appointed him watchman. "Now ---, I tell you what I want you to do: Do you see that tree there? Yes. Well, now I want you to watch that tree and don't let the little kids take any fruit off it, and if you see any run and catch them and bring them to me." He watched that tree until all the fruit was harvested off in the fall, the very tree he stole from himself the day before. What made the change in the boy? I exercised his love of power, put responsibility upon him, put confidence in him, and it stirred him to the very depths of his soul. And this was done against all odds.

In teaching respect for the rights of others, we talk little about it, but rather have them do the thing. Our method of gardens afforded ample opportunity for action along this line. When one commences a garden, shall he throw bricks, stones, weeds on his neighbor's garden, or step on it, etc.? They did so at first, but soon learned the delicate art of respecting other's rights. We learn to do by doing.

We teach them to love one another, but we don't do it so much with words as in other ways. We have them do it. We require each to give ten hours of work in helping others with their gardens. It was a beautiful sight to see a Swedish boy, an Irish boy, a French boy, a Polish boy help a poor little lame Jewish boy to plant and beautify his garden. I said to myself, here is surely true brotherhood. This spirit of brotherhood prevents more crime than we have ever dreamed of.

In the moral training of children, the personal factor must not be lost sight of. Children are great imitators and the evil that they do they see in others before they do it. The children are as good as we are ourselves, and I think a little better. And really, friends, the problem is how to make the children a good deal better than ourselves. So you see it is an embarrassing problem. No one possesses the power to mould as the mother. The greatest asset the nation can have is good sensible mothers. If that were general there would be no juvenile problem. Truly the mother holds in her hand the destiny of the child. The children usually reflect the home and the mother, only they are just a little better. How you can invariably detect the home and mother when you mingle with a lot of children just from their looks and actions. We mould more from what we are than from what we say. Keep our centers sound and pure and the world will become a paradise. We color everything with the invisible power that goes from us.

We must use judgment and common sense when dealing with children. We must make it a point to know what the children are think-



GARDENERS WATCHING THE CANNAS GROW.

ing about and what they are reading. Know what is in their minds and guide the currents of their mind. They are going to think about something, and if the good is not there, they will think of the bad. A model boy in my own village in Canada suddenly left home and to this day they know not of his whereabouts. In examining his room after his departure they found it literally filled with dime novels, which was the secret of his running away. It almost broke the heart of his white haired father and mother, as he was the only child. But they had no one to blame but themselves. They did not try to know what was in his mind.

If we could keep the children busy, it would save one-half the crime. Train them to work and keep them busy. Teach them that the business of life is work. Impress upon them that most all achievement is accomplished by work. Play is good in its place, but after a child is ten years old, the idea of work should be impressed on him. All play has the tendency to lead to laziness, shiftlessness, and finally to sport. Work that relates to life, with play at intervals, leads to good citizenship and noble manhood.

Another powerful factor for the upbuilding of the moral life of the child is the subtle power of the soul. The soul can go from us and do its work in distant parts. I do not care what you call it, we know it is a power that accompanies our thoughts and sympathies and works a transformation even when the child is asleep. We can link ourselves to every living thing in creation and influence such for good. By the power of the soul we can sweep the universe and effect a work though we may not be able to leave our rooms. Here is a great opportunity to recreate the earth and make it

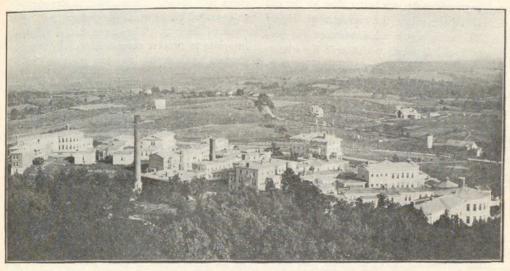
a Paradise. Let us not only pray, "Thy Kingdom Come," but rather practice it, and faithfully work out the "Paradise Found" on earth.

GARDEN CITY AND THE NEW EDUCA-TION AS SEEN FROM A PSYCHOL-OGIST'S VIEWPOINT.

By G. E. Partridge, Ph.D.

I recollect visiting once a little school on a certain coast on the Atlantic. It was a warm August day (schools begin early there), the schoolhouse was a box, and every window was closed tight. The children were reciting in classes, and when I went in a row of nine year olds were telling off the capes on the North Atlantic Coast. This was geography, which the books tell us is knowledge about the earth on which we live. Outside the schoolhouse and all in sight was geography worth studying: Ocean, mountains, bays, a cape, volcanic rock, telling of the history of the earth, loaded with amethyst, quartz, agate, and all sorts of interesting things. All about were the primitive industries of man,-fishing, agriculture, blacksmithing, working in wood. Here in this schoolhouse was embodied, it seems to me, the spirit of the old order of education.

I can think of nothing which represents the spirit of the *new* school better than the Garden City movement, here in Worcester, Mass. There is no abstruse philosophy about it—merely a simple, practical idea. Some bad lands have been cleared of rubbish and filth, smoothed and laid out with little streets and plots of 10x20 feet, like a cemetery, except that instead of interring people here, they resurrect them to life. Children are allotted plots



RUTLAND SANATORIUM, TO WHICH WORCESTER MANUFACTURERS AND MER-CHANTS SEND CASES OF INCIPIENT TUBERCULOSIS.

of ground upon which to raise something, paying a little price for the garden, each child responsible for his own garden and owning all he produces.

Now, the evolution of this garden city from a mere garden to a school or an educational institution comes from the natural interests of children, spreading out in natural channels. Common interests lead to social life; there are problems of care of the land, and all the technique of gardening. There are questions of protection of property, of selling and of investing of gains. These lead to organization. A government is necessary to carry on affairs with benefit to all. There are possibilities of mutual recreational interests, common possessions. So a city government arises, with officers and committees, The fundamental principles of law and order are learned, and what it feels like to be at the other end of the predaceous instinct is appreciated.

In what sense is such an institution not entitled to be called a school? Are there not many ways in which it is even more of a school than a schoolhouse is? Consider what our educational problem is. As a nation we are industrial. From ten on, children begin to leave the school and go to work—to work which in almost no particular connects with the school learning. Stay as long as they will in the school, the child fails to greater or less extent to acquire many essential things. He fails to have his play interests and his school interests connected with life work, so that he may carry the momentum of the boy life into the

man-life. Going to work is a new life. The boy's play interests are not directed in a way that will give him permanent interests—which will carry him on to a social life and leisure life which is wholesome and productive. What is the natural result? All through the period which should be devoted to later growth—growth should not stop until twenty-five, or seventy-five for that matter—all through the growth period there is routine, special work, too often uninspiring and deadening; and, on the other hand, totally free life of amusement for which the child is far less fitted even than for work, by the school.

Two things, then, we need in educationfirst, a basis for work; and second, a basis for play. It is inevitable that most of us shall go to work in our youth before we are full grown. An education must give us a start that shall keep us growing in spite of our work. Does not such an education as the Garden City actually gives its children, do admirably, in its own sphere of opportunity, precisely what is needed. We may all go back profitably to interest in the soil. All industry begins there. To give a child an interest in and understanding of the earth from which he has sprung is to lay the bottom rock of a foundation for industrial life of any kind. Every occupation is connected in some way with the soil. If we do not ourselves hoe our own potatoes, we must do something for the man who does it for us, directly or indirectly.

And does not the Garden City idea indicate a way in which the other great educational need may be provided for, far better than by the old school? It organizes the recreational life of the child, and gives him a foundation for permanent social interests which will be wholesome. It gives him a conception of government, not merely as a repressor of his activities, but as a tool by which he secures his own rights and the rights of others. It shows him how to meet his fellows upon some other basis than the war of all against all, which is the spirit of much of our population, if left to itself. It substitutes for an excess of the combative instinct, which makes the boy's social life mostly sly invasion upon rights of elders, and back-talk to anyone his own size, an actually enjoyable co-operation both with elders and mates; and in ways too many to single out in detail, the whole moral, aesthetic, and social life is raised many levels.

The proof of all such educational ideas is of course in the testing of results. That boy life and girl life can be organized to do good in the community is certainly shown by the Garden City organization. The good impulses in the child are quite as spontaneous as the bad, if there is a proper object upon which they may

come to a focus. These children have actually co-operated in the good government and betterment of the city. They have united with older interests to protect animal life, to condemn offenders against the law, and to make the city an easier place to live in generally. And cases of individuals could be singled out in which there is nothing less than a transformation. There is one case of a boy who three years ago was in the hands of the law and known as an inveterate offender, who last year won a gold medal at Garden City for a good garden, good service and good conduct to the community. Many other cases could be mentioned. The police report a great falling off in crime in the sections of the city in which the gardens have been established. And from the board of health comes the story of reduction of disease to an extent that is even more welcome and surprising. For disease is more basal to ourevils than is crime, and whatever education makes headway against disease, touches the right spot, indeed. Let us have more Garden Cities, and let us try to perceive the principles upon which such a movement rests, and extend them into other institutions, even into the

Ye Shall Be Satisfied.

BY FLORENS FOLSOM.

"Fear not, little flock, for it is the Father's good pleasure to GIVE you the Kingdom."

Don't you think there's enough in the world for you Of sun, dew,
Grass and flowers,
Food, and sleep; long, sweet hours?

Increment earned in past lives long ago, Bought with Woe, Toil and Sin.— Into the joy of thy Lord enter in.

Hands locked behind you, deaf ears, blinded eyes,— O, be wise, Open; receive; Take of the Fulness; expect and believe!



The Garden City Plan.

A New and Successful Method for Civic, Social and Moral Betterment.



DR. FLOODY.

DR. OVERLOCK.

It is doubtful if any modern method for social betterment has brought forth quicker results, larger returns, with so little cost, as the "Garden City" plan of Worcester. It consists of a city of over seven hundred gardens, prepared at first from a five-acre dump located in the so-called "Island District." This district lies in the great valley between Providence and Beacon streets; inhabited by twenty-two nationalities; contains 20,000 children, eighteen years and under; has a noted police record; and where much poverty and intemperance are seen.

The plan was originated about four years ago by Rev. R. J. Floody, head of the Worcester Social Settlement, with the aim of improving the material and moral conditions of the community. Offenses against property prevailed in an alarming degree, and nothing special was done to solve the problem. The command, "Thou shalt not steal," was considered a good joke by the youngsters, and swiping was just fun. Talk was of little use. It was quickly seen the necessity of giving them some property of their own, to develop the feelings of ownership, and thus lead to a respect for property. When something was stolen from them, they were angry, and felt for the first time the meanness of stealing. So Dead Cat Dump was secured and cleared off by the children, the hollows were filled up with street sweepings and material from newly dug cellars, and staked off into gardens 10x20 feet. One year Mayor James Logan, at his own expense, scraped, plowed and harrowed the new ground, consisting of two acres. For four seasons 2,000 loads have been deposited on the ground. We used 1,800 stakes last season. Most of the streets were four feet wide, but those much traveled upon were six feet. One Boulevard was six feet at one end and twentyseven feet at the other end, with four hundred feet between. The center of this was filled with flower plants. The streets were named after the children making the best record in good conduct and good service.

Two squares, Graton Square, 26x46 feet, named after Mrs. Henry C. Graton, and Hoar Square, 37x46 feet, called after the late Senator Hoar; also Fanning Boulevard, 38x160, in the second Garden City. Mr. Fanning is the president of the Worcester Corset Company. These were also filled with flowers, making in all 7,000 flower plants. These flowers were contributed by the florist of the city. In the center of these squares floated "Old Glory," which constantly reminded the little citizens of their loyalty to and love for country.

Blank application cards are given each child, and his name, address and age are written down. This, accompanied with five cents, secures the right to a garden; and he gets in return a red card which entitles him to a garden, the number of the garden, and five packages of seeds. Last season 10,000 packages were given out. Now, all that was raised belonged to the children.

There were over seven hundred gardens operated by eight hundred children, ranging in age from six to sixteen years. Adults also had gardens; but that was by special privilege. Most of the tools were supplied by the association. When a tool was borrowed, the red card was given up to the tool commissioner, to be returned when the tool was returned. Instruction was given by Rev. R. J. Floody and his helpers.

The crop was a magnificent one, estimated to be worth \$2,400. Many got a second crop.

Each little city is organized with a mayor; city council of seven members; garden commissiner; street commissioner; water commissioner; tool commissioner; and forty police officers, who protected the gardens and enforced law and order. This was no play affair, but had real responsible duties, meaning much hard work. Their fidelity to law and order was remarkable, and they did their duty fearlessly, and did it well. Their inaugural was accompanied by speeches, band music, etc.

Prizes were offered for the best kept gardens, with good conduct and faithful service to be included in the marking. The rewards were divided between Class I and Class II. Class I, of which there were 144, was to be given an auto trip to Bunker Hill and Boston. Mr. George D. Webb of the Webb Granite & Construction Company made arrangements, securing 20 autos, and money from the leading citizens, and gave the prize winners the great ride of their lives.

These children knew but little of gardening at first. One boy wanted to plant eggs. Another, having heard of poppy seed, wanted some puppy seed to raise black and white puppies. Now, fully twenty gardens were up to the little model. This work was not done by a hired man or a gang of men, but by the children. The children themselves have transformed the whole district, changing it from a dump to beautiful gardens, producing vegetables and flowers.

While nothing in the nature of a fence was provided, the pilfering was comparatively insignificant. Not over one garden in twenty was molested. Considering the community and the fact that hundreds pass through the grounds every day, this is a marvel to those who know of the situation. The flowers were scarcely touched. The scheme at first seemed so impracticable and useless, considering the vandalism of the district, that scarcely any in the city favored the project. But the experiment—and it speaks for itself—was more than a success in all its aspects, and is heartily commended by all.

Outlining the benefits of this kind of work, we have the following:

Physical. It gave the children something to do; kept them off the streets and out of mischief. Every child needs and craves for action—and he got it here. This exercise in the open air and sunlight is now regarded as a great health invigorator. This alone is the cure recommended for tuberculosis, particularly in its incipient stages. The exercise, not being too violent nor exciting, brings into normal action almost all the motor muscles of the body. The

enlisted interest in their own garden plot, and the happy, hopeful frame of mind that children show in this work are most conducive to health.

Mental. Here they learn much about farming and gardening; nature of seeds-their growth, appearance of leaves, flowers; enemies of gardens, such as bugs, worms, flies, weeds, etc. The nature of the soil, and the seeds that thrive best in it, call for mental work. There were planted in the Boulevard ten kinds of grains and grasses not usually seen by the children, which added to their stock of information. The designing of the gardens; their ornamentation; the most beautiful arrangement of vegetables, etc., demanded much thinking on the part of the little workers. Some published reports claim that the garden children do thirty per cent better work in the school than they would under other circumstances.

Moral. Prof. Clifton F. Hodge has said: "Give the boys gardens for ten years and it will empty the prisons." Our experiment supports this view. The late Captain Ranger of Station No. 2 says: "The Garden City work has reduced juvenile crime in this district over fifty per cent." The attorney for the Licensed Peddlers' Association stated that over "two years ago I had sometimes five or six cases a week, from the Island District of boys stoning the Jew, stealing fruit, breaking windows, etc., but," he said, "for the last six months I have not had a single case, and I attribute the cause to the work of the Settlement and Garden City work." It developed profound respect for law and order. Respect for property was taught in a practical way; here they found out the meanness of stealing when something was taken from their own little plots. This led them to put a ban upon the whole business of stealing. Indeed, they stigmatized it. A new conscience has, in many cases, been developed from this garden experience.

Each was expected to give ten hours' work in helping others, or working for the good of Garden City. This promoted neighborliness, love and unity among the many nationalities, creeds and conditions in life. Even the soil has a fascinating and civilizing effect upon the human mind. Man commenced to be civilized when he began to till the soil. When the heart is sad, the mind disturbed, and the nerves wrought up, to go out and hoe or spade in soil in the midst of nature is certainly soothing and helpful.

Aesthetic. All have recognized the beauty of the gardens in contrast to the dump; and also the beauty of one garden compared with another. The flowers were a constant inspiration to the gardeners. The pet animals had a refining and softening influence upon the garden workers. While they were caring for and feeding the pets, the finest parts of their nature were touched, as seen by pats, carresses, kind words, and the gentle facial expression.

Financial. It is estimated that \$2,400 worth of vegetables was raised on the little farms. The children sold some, but almost all were consumed in their homes. For several weeks families were living on their little gardens. Money in the shape of prizes, was awarded to Garden City at the two children's exhibitions by the Horticultural Society. Property in this district is considered to be enhanced many thousands of dollars—some estimate at \$40,000.

Sanitary. Hollows breeding malaria and mosquitoes, and pond-holes where water sometimes stood for weeks, were filled up; rubbish cleaned off; dead cats buried; filthy mattresses burned, etc. Says Dr. Overlock, State Health Inspector for 11th District: "Fifteen years ago, when I was physician for Metropolitan Insurance Company, this district was so sickly and unhealthy that every application for a policy was thrown out." Now the air is sweet with the breath of vegetables and flowers—one of the healthiest districts of the city. The health rate has been raised to 72 per cent in three years.

Business. This was an object lesson of how to utilize waste land. This spirit showed itself in the back-yards, and even to the graves of loved ones. The experience of "producing something" has a remarkable effect upon a boy's mind. It is the first great impulse to business life. The plan developed a love for work, and showed the value of work. The young need to be taught to work rather than play. Work grounds are more needed than playgrounds. The qualities required for business success were taught, viz., neatness, thrift, honesty, self-reliance, push, courage, grit, and independence. It relates them to lines of life; provides a means of livelihood, and leads them to look to the future.

Political. This was a self-governed city. These boys made laws and enforced them; learned of the best methods of government; and got a training in responsibility to a public trust. Putting one into an honorable and responsible office, with name published in the daily paper, awakens his soul; arouses his self-

respect; leads him to do his best; and heads him towards true manhood. It develops individuality as nothing else can. Respect for law, order, and all officers representing our political system, has grown up. They received a good training for city offices in the future.

We heartily recommend this plan wherever available, seeing its direct benefits, not only bodily, mentally and morally, but on almost all sides of life. It could easily be tried in any village, town or city where a vacant lot or dump is within easy reach, and where ten or more children could be secured. Try it in your community.

Now, about the expenses of such work on a small scale. For a garden city of fifty boys and girls, \$10 might do. Of course, many times this could be used to good advantage if it could be secured. The children could clean the lot, if such were needed. The cost of filling would usually be nothing, as any city would gladly put in its street sweepings, which make good soil for gardens if they are properly mixed with clay to suit conditions. The plowing and harrowing would cost \$3 or \$4 according to locality. For a small number of gardens the stakes could easily be secured without cost. Seeds can be obtained free from the Government at Washington. If other seeds were required, they could be bought in quantities, then put up in small envelopes, thus costing less than a cent a package. The fee the children pay would more than offset the cost of seeds for the gardens if bought this way. The five kinds of seeds most called for were radishes, letttuce, beans, cucumbers and beets. Have about twelve kinds to select from. Another item of expense is the tools. Get contributions of tools from storekeepers and others, and buy those still needed. Each child should be encouraged to own at least his hoe. Ten hoes, four rakes, two spades and a wheelbarrow would do for a start. The only remaining expense is that of application and owners' cards. If only a few were needed they could be written with the pen to save expense. Cards for applicants and owners could be obtained at headquarters at Worcester at very low rates.

This work is under the direction of the Worcester Social Settlement, whose president is Dr. M. G. Overlock, State Health Inspector. A committee, with R. J. Floody at its head has charge of the garden work.

ADDENDA.

The Sacred Scriptures of the Christian tell us that when God made man he put him into a

garden to dress and keep it. According to this the first and only business of man was gardening. We would naturally think that man's maker would first direct him to go out and discover the country in which he is placed-to locate the mountains, trace the rivers, map out bounds of the lakes, and outline of the forests, marshes, borders Or again, why was not deserts, etc. man told to first find out something about this great world he has found himself in. Why not begin to study the sun, moon, stars, their motion, size, etc. It seems to us that of necessity man would first invent tools for future use -for hunting, fishing, fighting, etc. At any rate, we certainly think that the study of Theology, the study of God Himself, would not in any way be left out but form the principle theme of meditation. It would appear that no other duty, and no higher occupation could engage the mind of man than the study of God Himself and His relation to his creatures.

He was told none of these things, but simply to go out into the garden and get to work.

Why did God tell him so? It does not matter much whether we take this Garden of Eden story as historic or not, there must have been in it some truth or philosophy to lead the writer or compiler to give it a place in the Sacred Writings.

We have found from experience the secret of this strange command given by God to man as he commenced his career on earth. Yes, there is a world of philosophy in this command of God. No other form of occupation touches humanity on so many sides, and no other has the shaping and moulding power, that power that makes fully developed rounded men, as this working with the soil.

* * * * * * *

There were 375 prizes or rewards offered to the children of Garden City, for good gardens, good conduct, and good service. There were three grades, the first receiving an auto trip to Bunker Hill and Boston. Last fall 144 boys and girls, filling twenty automobiles went on the trip. We had in all 186, including children, guides and chauffeurs. The arrangements were made by George D. Webb, head of the Granite and Construction Company, and the autos were donated by the prominent people of the city. This was a ride of over one hundred miles, the total record being over 2,000 miles for all autos. They visited Bunker Hill, went up to the top of the monument, then started on the way taken by Paul Revere when he took his midnight ride to Lexington and Concord to notify the Middlesex farmers of the advance of the British Army. Dinner was served at the Town Hall at Arlington. After an hour and a half of rest they continued to journey and visited the battlefield at Lexington and Concord Bridge, and saw other spots of historic interest in connection with that great struggle.

It was the greatest day of their lives, and they learned more of history than in many months of schooling. The children also saw Longfellow's Inn which was the subject of "Tales of a Wayside Inn." Also Washington's Tree in Cambridge, where Washington took command of the American Army.

* *

Little Bessie was the child who turned the stoniest garden of all into a prize winner. She was a little Jewish girl, whose father had died, leaving the family very poor. When she was given her garden she cried because it was so full of bricks and stones. Mr. Floody, the director of the gardens, told her to brace up and have courage, and that they would all help her to work for the prize. Bessie worked early and late-literally. In the day time she was employed earning part of the meagre living of the family. Nine o'clock at night often found Bessie working in her garden by the light of a lantern. The little plot which had been so stony was converted into a spot of productive beauty, and at the end of the season she was awarded the prize of a hundred-mile automobile trip to Bunker Hill and Boston. The winning of this prize afforded the greatest happiness of Bessie's little life.

It is of special interest to all to know how the officers in Garden City are elected. The method is unique and might with profit be followed by all towns and cities in the country. First there is a notice given to all little citizens that a public meeting will be held on the grounds at a certain time for the purpose of voting for the Electoral Council. This Council is to consist of ten members. When the meeting has assembled they call for nominations and vote for them individually by show of hands, or by ballot if necessary.

When this electoral committee has been elected they meet and carefully and wisely pick out the best men for each position, their vote being final. When the Mayor and the City Council are selected they meet, appoint the

clerk, treasurer, commissions, and forty police officers.

By this method they eliminate cliques, parties, thoughtlessness, tricks, etc., and secure the very best timber for each office. Very rarely do they make a mistake, because it is very deliberate and conscientious on the part of the Electoral Committee. They assume their duties on the Fourth of July and hold office for one year. They have a public inaugural in the presence of band music, speeches by representative men, and thousands of visitors. Now since we have two Garden Cities in Worcester and they have a Governor, the Electoral Committee of each Garden City appoints five to select a Governor.

Some Opinions of the Garden City Work.

FROM A STATE INSPECTOR OF HEALTH.

As our American Civilization becomes more complex and congested, with the herding together of a large number of children and adults, without sufficient breathing space in many instances, the first thing that attracts the attention of the physician is the physical condition of those who live in congested districts under unsanitary conditions, and the recreation of whom is confined within very narrow limits.

In contrast to this, is the child that he meets by the wayside in the country or on the outskirts of a large city where they have ample opportunity to commune with nature, and to take a hand in that most healthful exercise, the tilling of the soil. As we look around us today in our different communities we are reminded of the fact that the leaders in the different professions as well as in the political and mercantile world received their first lessons in many instances, and their self reliance and patience, also their great physical strength and clear conception of passing events simply because they were trained on the farm.

It is my opinion that the solution of the problem of congestion and its effect upon the young of large cities will be the Garden City plan. As president of the Worcester Garden City for the past four years, I have been a close observer of the results brought about in this "city." Those same results would in my opinion, be borne out in any other similar locality. I have seen acres of dumping ground the breeding spots of many of our infectious and contagious diseases, converted into beauty spots by the work of the little children from the congested portions of this city which we call the slums. In addition to seeing the conversion of the several dumping grounds converted, as I

said before, into beauty spots, I have seen a new born spirit of rugged honesty, of self-reliance, and of health spring up within these hundreds of children who have been under the tutelage of Dr. and Mrs. Floody in the last four years. The spirit of civic pride has also made its appearance among the children of "Garden City." They have emulated our City Government, its laws and regulations in a way worthy of the study of the most careful student of sociology. They are learning that the cardinal principles in the life of a child are truth, honesty, patience and health, coupled with perseverance. A healthy body means a healthy mind. And in learning these things they have not overlooked the fact that one of the chief aims in life should be to assist those who are weaker physically and mentally than them-

A few years ago while I was physician for the Metropolitan Insurance Company, every application for a policy in the Island District was rejected, on account of the locality being so sickly and unhealthy. Now it is made a beauty spot, with a high record for health, due to the Garden City work. According to the last published reports, the health rate of this section increased seventy-two per cent in three years' time.

I cannot too strongly commend the Garden City plan to those who have a desire to take the boy from the street and place him in a position where he will learn self-reliance and self-restraint.—M. G. OVERLOCK, M. D., (State Inspector of Health, District No. 11), Worcester, Mass.

FROM THE PRESIDENT OF CLARK UNIVERSITY.

While I have not followed the later details of the development of Mr. Floody's Garden

City work, I have known of it in general from the start, and have touched it at various points from time to time. It has resulted in making a garden of a large unsightly vacant tract in the heart of the city, and has been the center of a very interesting and in many respects unique organization of children who, besides the direct value they have got from their work, have derived many secondary and incidental benefits that are of immense importance and merit all the publicity your magazine will give to the work.—G. STANLEY HALL, Clark University, Worcester, Mass.

FROM THE CHIEF OF POLICE.

I wish to say a good word for the boys of the Garden City under the supervision of the Reverend Doctor Floody. The boys are doing a good work for the uplift of other boys in the community in which they live by their example and by preserving the peace. They also bring unruly boys to a better life or assist in bringing them to justice. The Garden City has an efficient police force of its own with the permission of the Mayor and the Chief of Police, and they have their own chief. The boys are employed in the department stores for Sat-

urdays to keep watch on the young and old who are tempted to steal from the counters. Crime has diminished ten per cent in this direction, owing to the good work of the boys. They often assist the regular officers in ferreting out crime and giving tips against unlawful things which they see. The Garden City boys are a credit to the community in which they live, and their good example keeps crime amongst them and their neighbors at the minimum.—David A. Matthews, Chief of Police, Worcester, Mass.

FROM A MINISTER.

It gives me great pleasure to express my cordial endorsement of the plan of the Garden City, and to certify to the value of our city of its results, as worked out by Mr. Floody. He has combined in one enterprise several admirable plans for the welfare of youth. The attention to agriculture; the care of animals; the practical efforts at self-government,—all these are greatly needed elements in youth-culture; and I am always glad to speak a good word for this work, and express the hope that it may be extended in our own city and be taken up in many other localities.—Rev. John L. Sewell, Worcester, Mass.

The New Thought.

By JOHN TROLAND.

When Hope recoils I clear a path
For mortals, where the road is hard;
I reap from failure's aftermath;
I enter where the gates are barred!

O'er seas unsailed I hold the helm; I cleave a passage through the air; I find the goal of every realm; My questing foot is everywhere!

I raise the burden for the faint,
And press his shoulder to the wheel;
Train him to scorn the weak complaint
And bruise distrust beneath his heel!

Who wooes me finds his boon at length, Unaided, while, for others' sakes, He shares the brotherhood of strength, And to his helpful self awakes!

Schools of Anatomy for Suggestionists.

By EVA E. MAHLER.

When suggestive therapy comes into its own as the school of healing and colleges are established where it is scientifically taught, then will the department of anatomy be conducted in an entirely new way and the labratory will be a revelation of truth—not error.

One of the main principles of suggestive therapeutics is the picturing or designing of that which is to be built. The new schools will recognize this and provide perfect models. The choice subjects for dissection in the present schools are those with diseased organs, and abnormality is hailed with delight. Those which have been in the neighborhood of a hospital used for clinical purposes recall the assemblage of halt, lame and blind, and those with numberless other ailments all to be studied by a mass of students.

You can readily see how this is directly opposed to the idea of suggestive therapeutics. As the design formed by the suggestionist must be perfect, so he must study perfect organs, perfect tissues. Only normal bodies will be brought to the dissecting table, and at any evidence of disease the matter will be put aside as unvailable for purpose of study. The study of anatomy from living specimens will consist of study of normal men and women, the highest type be-

ing sought, and the labratory will resemble an art studio with its models.

When patients come or are brought to the clinics for treatment, the invalid telling of the seat of pain with no detailed account save for his own satisfaction, the suggestionist student, knowing the organ only in its normal state, has no difficulty in holding this perfect image before his mind and imparting it to the soul of his patient. He will not have to overcome his recollection of the horrible cancerous case which had symptoms just like those of the new patient. Instead, his knowledge of the organ in its perfection will enable him to imagine it thus with no opposition from his objective training.

It is necessary for a successful suggestionist to know anatomy. He must study the architecture of the body or he will be only a dabbler in the art of healing. The more thorough his knowledge of histology, the more definite his design. But avaunt all tumerous cancerous images! These will never be presented in our new school and the optimism of the suggestionist will be justified by results beyond present comprehension.

May these schools soon be established, where normal methods prevail, and normality, being the standard is studied in books, pictures, anatomical subjects, and in the living model.

Netop in March.

By WILLIAM E. TOWNE.

March 11, 1911. A very different atmosphere surrounds the Netop woods in March than in December. The sense of life withdrawn has passed, and we now get the impression of life poised and waiting for the moment of expres-

It isn't that things look so much different, but there is a different feel in the air. Everything is more "pert." The wind has a more cheery note in its whistle. The mountain laurel looks more hopeful and seems to take on a brighter green as if preparing for the joyous rioting that comes with May. The boughs on the hemlocks wave lightly and cheerfully because they are now released from the burden of snow under which they were straining on the occasion of my last visit to Netop in December.

Away down deep in the ground every little rootlet is listening, listening to the soft and gentle whisper of the beautiful Spring as she awakens from her long sleep.

On the north side of the cabin the snow and ace still linger. Where the ground slopes to the north the snow deepens, and everywhere the earth shows white beneath the trees.

But Spring is already warming the earth. The highway on the west side of Netop is traversed today by hundreds of little rivulets fed by melting snow.

A window pane broken at the time of my last visit has furnished an excuse for a little house-cleaning today. The net result of my sweeping was half a pint of broken glass mixed with lethargic wasps and flies. The wasps and flies kicked a little in discouraged fashion and then relapsed into winter slumber as I deposited the sweepings underneath the house.

Off in the deeper woods I hear the cheerful conversation of those self-reliant birds, the chickadees, as they discuss their afternoon meal. Chickadees are hardy youngsters, disdaining to go South for the winter. They are loyal New Englanders.

The sun looks down from a cloudless sky, and blesses the quiet woods. Half an hour ago I built a fire in the wood burning stove, and for once it did not throw out into the room the slightest trace of smoke. The seasoned chestnut sticks with which I am feeding the fire seem to melt away with a rapidity really amazing to one who has not, for the past fifteen years, kept in touch with wood fires.

In the garden is a mingling of snow and mud. Oscar, the scarecrow man, was over-looked in the fall round-up, and he still stands on guard in the garden with one arm hanging dejectedly at his side.

The clean white birches at the end of the garden tempt me to use a camera on them for about the eighth time. Then I go back to the cabin and seat myself by the red-hot stove to pencil these notes and read the latest number of THE FRA. It would just put the finishing



"ON THE NORTH SIDE * * * SNOW AND ICE STILL LINGER."

touch to my happiness if a little new melted maple sugar were at hand to be cooled on a panful of the clean white snow outside the north door.

After all, what resident of New England would want to always live where there is no winter? Henry Harrison Brown visited Holyoke the other day, and told us that at the Nowfolk home in Glenwood (California) they were making gardens when he left in January. It sounds tempting when the wind is howling sixty miles an hour and the snow is drifting into every exposed corner, and yet I think it would prove rather flat and tasteless as a steady diet.

David Harum said that a reasonable amount of fleas was good for a dog because it kept him from meditating too much on the fact that he was a dog. So it may be that the reasonable ruggedness of our climate is good for us New Englanders and keeps us from degenerating into too great a satisfaction with ourselves. It is the races born and bred in northern climates who are strong, rugged, energetic, and masterful. The region of the equator has not yet generated a nation of leaders.

There!—I heard the lazy, far-away "caw! caw!" of our friend the crow. The sound carries with it a reminder of Spring. One can almost feel the balmy air of a warm May morning, and see the green shoots of tender corn, with Mr. Crow busily at work (at about the hour of 4) reducing the number of shoots.

The heat from the stove has been creating an artificial spring for the flies. Several have got their wings into working order and are buzzing at the window panes right merrily. The homely sound is not ungrateful to one who was country born and bred.

Three crows, north bound, just passed over Netop woods. There goes a straggler tagging along far behind the others, with his incessant "caw! caw!" Away to the southward comes a series of answering calls. It really begins to sound like Spring here at Netop.

I am going to chop down one or two small trees by way of exercise—and then the street cars and home.



VIEWS AND REVIEWS

-BY-

WILLIAM E. TOWNE



Man-Woman.

Woman represents the eternal love or feeling element.

Man, the eternal intellect.

Woman divines things by intuition.

Man arrives at his conclusions by the use of his reason.

Between the two, Nature seems to have set a drama of constant warfare. And yet it is the very differences in certain fundamentals which makes man and woman attractive to each other. Without these differences they would be entirely neutral and unattractive each to the other. It is as impossible for a husband and wife, even though really suited to each other, to always agree on every point, as it is to eat your cake and have it, too.

In Lessing's comedy, "The Old Maid," there is a scene which amusingly illustrates the desire to "scrap" which possesses even happy married couples. Listen to this:

Herr Or. We know nothing of strife or quarreling. The wish of one has always been the will of the other * * * Yes, my angelic little wife.

Frau Or. That's true, my darling little husband.

Fr. Ohl. Really such a pair quite make one's mouth water.

Herr Or. And that now for nearly six and twenty years.

Frau Or. So united, as loving as turtle doves.

Herr Or. For six and twenty years. Frau Or. You are mistaken, my dear; only four-and-twenty.

Herr Or. Eh? What? Reckon it up. Frau Or. Very well; four-and-twenty, and no more.

Herr Or. Why not? From the year of Our Lord 1724. I am positive about it; I have written it on my cupboard door.

Frau Or. Cupboard—cupboard * * * an excellent piece of cupboard love. I see clearly that your one pleasure is to contradict me.

Herr Or. Gently! You put down your own foolish disposition to me. Love of contradiction is your particular fault, and not your only one, to my sorrow.

Frau Or. My fault? The senseless man!

Herr Or. I senseless? Senseless? What prevents me—

Frau Or. Do not on any account marry, my dear madam. That is what all men are like; and the best of them is not worth a toss.

Herr Or. What? Not worth a toss? Woman I shall strike you. Not worth a toss?

Frau Or. Yes, yes. He is worth a

Herr Or. It's lucky for you that you retract. From 1724 to 1748 not more than four and twenty years? Are you mad?

Frau Or. Or are you? Just count. 24 to 34 is ten years; 34 to 44 makes



VIEWS AND REVIEWS

By WILLIAM E. TOWNE



twenty; 45, 46, 47, 48 are four years, which makes four and twenty years.

De Maupassant, in his "Mont Oriol," takes a more somber view of the same fact in nature: "And she saw as well that nobody has ever been able, or ever will be able, to break through that invisible barrier which places living beings as far from each other as the stars of Heaven. She divined the impotent effort, ceaseless since the first days of the world, the indefatigable effort of mortals, to tear off the sheath in which their souls, forever imprisoned, forever solitary, are struggling."

In both man and woman there lives the ideal of a perfect union with one of the opposite sex, a union based upon perfect harmony. It seems to me the first step toward realizing this ideal of unity between husband and wife is to quit worrying about the discords. Accept them as to some extent a fact in nature, based upon the fundamental differences of man and woman, and hence not necessarily bad. Don't regard these discords as manifestations of Satan on the part of your partner.

Then get away from the selfish personal point of view as much as possible and into the universal. Get interested in the race. Get interested in the world. Get interested in the history of the evolution of the race and of the world. Anything that will give you a broader outlook and a more universal one. This will help you to understand and appreciate other people. It will help to bridge the chasms which seem to exist between yourself and your husband or wife or neighbor or friend.

Love is the great harmonizer. Love will find the point of common interest

between husband and wife. Love will achieve that which has been pronounced impossible. Love will harmonize that which is seemingly antagonistic. Love, (backed by faith) and love alone, will find the hidden way to more perfect union.

"All nature is but art, unknown to thee, All chance, direction, which thou canst not see:

All discord, harmony not understood, All partial evil, universal good."

A Broader Life For The Worker.

Probably the majority of the working people of this country would turn up their noses in disdain at the idea that they needed more intellectual life. And yet, I doubt if shorter working hours and lower cost of living alone would be sufficient to make them happy. Happiness is largely a matter of interests.

The expansion of the intellect and the opportunity for the expression of emotion and feeling, which goes with it, the opportunity for *self-expression* is what makes people happy.

So long as the working man has no other form of recreation open to him than reading the daily newspaper or attending a cheap theatre, he is missing much of the real enjoyment of life that should be open to every man and every woman, rich or poor.

There should be in every city abundant opportunity for the people (rich and poor alike) to meet for the study, in popular form, of music, art, literature, economics—anything to broaden the mind and fill it with new thoughts, new ideas, new emotions, new memories, new ideals which will displace the old tired memories and glorify and quicken the daily life. Anything is good that will

help people to feel that they are a part of the whole, and give them an opportunity for training in self-expression.



- * * * Captain Diamond, hale and hearty at 114, paid his last doctor's bill 90 years ago! The only recent trouble in his life came at the age of 112, when
- in his life came at the age of 112, when his 120-year-old sweetheart died before their marriage could be consummated.
- * * Captain Diamond (according to an article in April Good Health) is now an inmate of the Old People's Home, in San Francisco. He gives daily instruction to a class of octogenarians in the gentle art of "kicking out rheumatism," and such like vigorous stunts. The instruction is accompanied by plenty of demonstration. Captain Diamond is himself "able to run, jump, and kick as high as his head"—all at the ripe age of 114.
- * * Says Mr. Roosevelt in a recent number of *The Outlook*: "Unless the man and the woman are of the right type the laws accomplish nothing. It rests within our own natures, it rests with us, the people of America, to determine our own fate; and character is the main factor in the determination."
- * * So long as man sees himself as separated from the rest of mankind he is bound to take advantage of his neighbor. It is only when he realizes that he is essentially one with all humanity that he begins to try to help and benefit those with whom he comes in contact, knowing that only in this way is he fulfilling the highest law and working out his own highest good.

- * * * A grouch is the poorest investment of your energies that you can make. Yes, a grouch IS an investment of energy. And the stronger and more bitter and persistent your grouch the greater the energy demanded to run it. The grouch is destructive. It is a non-producer. It is a parasite. Rouse mit him! Skat! Skidoo!
- * Some of the work that Uncle Sam is doing for the farmers sounds like fairy tales come true. Will not the Government through "The Farmers' Co-operative Demonstration Work" do more than any other agency to solve the negro question? Especially as it applies to country districts in the South? Here is one instance showing the results of Government work in the South as related in Success for April. A three-thousand acre plantation had been losing money for its non-resident owners for several years. The negro workers on the plantation owed the proprietors \$10,000. The negroes had to their credit five murders, and fifty-two prosecutions for other crimes and misdemeanors. Within two years after the Government agent took charge of affairs and farmed according to "government methods," the average production of cotton on that plantation had been raised from one-sixth of a bale per acre to a full bale. Last year the plantation cleared a profit of \$16,000. The negroes have paid the \$10,000 which they owed the proprietors and cleared off their own current obligations as well. They revel in all the garden truck and watermelons they can eat, and for the two years that the government man has had charge of affairs not one of them has been haled before the court on any charge, little or great. They are too busy to get into mischief. Every country reader of The Nautilus should make it a point to read "Missionaries to the Soil" in the April number of Success Magazine.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen some one find and sur-mount, or remove an obstacle to success, let us hear

about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

Success Letter No. 322.

I have been reading the success letters, which appear in The Nautilus each month, with much interest and pleasure, and I would like to tell our readers the way I believe all true success is found. True success seems to me to be the inevitable result which comes to all who earnestly and faithfully practice and follow the teachings of "New Thought." Develop the inner man. When a person has developed or unfolded his higher nature, or soul life, so as to be able to come in contact with the great soul life of the universe, success is assured in every possible way, physically, mentally, morally and financially.

But I fancy I hear someone say they have practiced New Thought without such results. Let me say to such that my experience leads me to believe the fault is all our own. Remember, we must have the faith-the faith that is spoken of in the Big Book; that when we ask for things we must believe we have already received them, and we shall have

Remember again, Jesus could do no great works where faith was lacking. How many times he spoke of the people having little faith, "Oh, ye of little faith." "Except ye believe in me," etc. Again, "Thy faith hath made thee whole."

The prayer without ceasing or eternal vigilance is the price of liberty, as Mr. Wood says. And it is the only method whereby we may

be able to free ourselves from this material bondage. If we are willing to pay the price, true success will surely crown our efforts .-B. E. B., Syracuse, N. Y.

Success Letter No. 323.

A few years ago in a small sod house on the plains of central Nebraska lived a girl with a great longing for an education. But the parents were very poor, there was a household of younger children, and worse still the mother did not approve of education. So the prospects for realizing that ambition were not very great. But the girl was not discouraged. She kept desiring and planning. She attended the district school when possible, and when obliged to remain away from school to herd her father's cattle, she took her book with her into the fields and canons, or often at night went to the cellar to study that she might not disturb the sleeping family.

One day a neighbor came to the home of the family. "Next year I am going to attend high school in town," the girl told him. The man looked astonished, then laughed. "I'll bet you will," he replied. The girl was silent. "I'll show you, Mr. Man," she thought.

The time came to start to school. father was away from home, and there was no one to take the girl to town. Resolutely she went out into the pasture, caught a gentle, old gray horse and with a bundle consisting of little clothing and less money rode to town, turning the horse loose and letting him return home when she reached the country village. Then she found a family with whom she could stay and work for her board and room. This she did for two years. Then she rented a small room where she lived, cooking, washing, ironing, sewing and studying. Finally she graduated from high school.

Then for two years she taught in the rurai schools, after which she entered college. Here again for two years she lived with families earning her living expenses. Then she rented a couple of small rooms where she lived simply and economically, doing at times odd jobs of work such as could be obtained about the school. On June 7, 1911, she will graduate from Grand Island College, Grand Island, Neb.

Friend, are you striving to reach some goal, to realize some ambition? And are there obstacles in your path? Heed them not. They are phantoms that flee before us as we advance. Just a strong determination, faith, and perseverance! With these we can climb the steepest hill to success.—The girl who did it: C. G. B.

Success Letter No. 324.

A member of our family owes his life to his recent, practical application of New Thought teachings, and of the especial truth that help is ours for the asking.

He is a man in his seventieth year, of frail physique and accustomed to office work. In the early part of November he attempted to walk from a little station on the O. S. L. road in Idaho to his "claim" where his family are living seven miles northeast and lost his way; a line of foot hills and the intervening sea of sage brush proving poor guides to city vision.

Most of the land is taken up as desert claims and there are few houses in the neighborhood; none for miles, in fact, along the road that, parallelling the railroad, connects a city and a town

Leaving the station at two-thirty at dusk, when he reached this road and found he was not crossing it at the right point, he was nearly exhausted, for he was traveling on a painfully sore foot by this time and was weighted with a basket of fresh vegetables, meats, etc. From that time until twelve-thirty, when he reached a house and kind people, he walked, stumbled, fell and walked again in the darkness and cold, sustained by asked for help.

"You can't walk until morning." "I have to." "You can't do it." "I will." "There's no way out of this." "I'll make a way;" and so the dialogue repeated itself until a sharp pain re-enforced the vision and told him that only a barb-wire fence was between him and human habitation.—Relecten.

THE PRIZE WINNER in April was Letter No. 309, signed by B. Blodgett, so the judges report. We shall be pleased to send the subscriptions wherever the winner may direct.—C. H. S.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of The Nautilus in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of The Nautilus. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears,

The emolument of membership in this Circle is The Cosmic Consciousness.

Which includes Health, Happiness and Prosperity to every creature.—The Editor.

Key Thought for Daily Meditation

Every duty we omit obscures some truth we should have known.

-John Ruskin



"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps, and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matters on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?

AURANETT.—Yes, I thought your idea a good one, and I tried it. But it didn't work! Here's to better luck next time. Thank you for the suggestion.

M. S.-As to becoming colors for costumes, as a general rule it is well to select material which shows the color of the eyes or the hair. Nature is the best guide in the blending of colors. The right shade of blue in a dress will bring out the blue in the eyes of the wearer. A dark golden brown will bring out the gold tints in auburn hair. And so on. As a rule, the dress should be of a darker shade of the same color as the eyes or hair. Sometimes sharp contrasts are equally as effective. I never saw a woman who did not look her best in white, because of the contrast. And a clear blond looks as well in black, for the same reason. Becoming gowns are made of some color that is a sharp contrast or else they are made of a color that blends with the coloring of the wearer. We once chose a dark olive green and colonial yellow to go on our house. When we were trying out the two colors, we found they did not harmonize. Neither did they perfectly contrast. A cream color looked well with the green, but the colonial yellow was too pronounced, or else not pronounced enough. Then the painter took a little of the green paint and mixed it in with the colonial yellow, and tried it again. And behold, a harmonious contrast, if I may be allowed the expression. In other words, the green pigment was used to temper the yellow so that the same tone was struck in both colors. One should make the coloring of the person show out in the gown, in some degree at least; or else she should bring out a perfect contrast of colors. Astrology gives certain colors for each sign of the zodiac. I had never observed enough to discover whether astrology is a good guide in the matter of becoming dresses.

BEATRICE.—I have just been reading a letter from a woman in Texas who cured herself of constipation by using cooked whole wheat for breakfast every morning. You can buy seed wheat at any seed and feed store, look it over carefully and wash it thoroughly, and cook it for five or six hours or longer. Cook enough at one time to last for two or three days. Then eat it in the morning with milk or cream. I have known others to be cured of constipation by the similar use of the ordinary cracked wheat that you can buy at any grocery store. I have known others to cure themselves of constipation by eating one or two figs and a few pine nuts for breakfast. I have known others to cure themselves by drinking a pint of hot water the first thing in the morning and the last thing at night. Others cure themselves of constipation by taking bending exercises and massaging the bowels. You can use all these methods by turn. For sluggish liver, correct your diet. Eat very little butter, no fried foods of any description, cut out sweets and coffee with cream and sugar in it. Eat plain foods that are not too rich or sweet. Drink at least two quarts of water every day between meals. And the first thing in the morning and the last thing at night be sure to treat yourself for perfect health and normal activity of all the functions. Be sure that you take plenty of outdoor exercise and full breathing exercises. In all you do and with all you do, affirm persistently that God is your life and that you are whole and well with every organ functioning normally. Never mind whether you feel that way or not-keep on affirming it. And be sure you do it in the present tense-"God is my life, and I AM whole and well with every organ functioning nor-mally." Two or three times a day take eight or ten full breaths with affirmations of JOY. Inhale slowly till your lungs are comfortably filled. Hold the breath an instant and then exhale as slowly as you inhaled, at the same time speaking mentally the word JOY. Say the word positively, emphatically, clearly, and all in your mind. Be sure you breathe through the nostrils, not through the mouth. Joy thoughts are specific for sluggish liver.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Oh, you women, read "The Women Did It In Colorado," in Hampton's Magazine for April; then go back and read over again the February Special Votes-for-Women-Number of The Nautilus; then set to work systematically and persistently in your own communities to work for equal franchise. Women must come to it-men evidently cannot clean politics and the women must. Don't let's wait to be pushed! And while you are reading Hampton's for April, don't miss reading "Oregon: The Most Complete Democracy in the World.' Let all the men-and women too-read "The Awakening of the American Business Man," by Will Erwin in March and April Century Magazine; and Thomas Dreier's "Harrington Emerson and Efficiency" in Human Life for April; and "The New Era of Efficiency" in the Literary Digest for March 25th. And don't anybody miss that beautiful serial story of Frances Hodgson Burnett's, "The Secret Garden," that is running in The American. It is full of psychology and nature, human and otherwise. Those who are interested in knowing the wherefores of many of our things political, read Alfred Henry Lewis' "The Trail of the Viper," which began in March Cosmopolitan. If you are fond of biography read "John A. Brashear of Pittsburg" in McClure's for April, and "Reminiscences of George Du Maurier" in Harper's for April. The American Magazine, which has done such splendid muck-raking in the past, is reported to have been sold over to J. Pierpont Morgan and the interests. And Success Magazine is supposed to have been bought over by Gifford Pinchot and John A bought over by Gifford Pinchot and John A Wanamaker. It will be interesting to watch the development of these two magazines for the next year. Read "Long Life, How Shall We Attain It," in April Physical Culture. And read "A Program of Social Reform for a Democracy," by Dr. Steven A. Wise in Pacific Monthly for April. Also "Half Time at School and Half Time at Work," in World's Work for April—all about how the city of Ciprinant educates its working men and works. Cincinnati educates its working men and works its students for the good of the individual and the municipality. Also in the same magazine read "The Boy of Tomorrow; What the School Will Do for Him." And, oh, girls, married and to be married, don't fail to get the Youth's Companion for March 30th and

read "The Art of Menu Making." And for the children get the April St. Nicholas, and help them to become familiar with the world's "Famous Pictures."—E. T.

The Hartford Equal Rights Club, Hartford, Conn., issues a handsome blotter, with a fine view of the capitol on one end, and at the other end a tabulated statement of those who may vote in that state—and most others—and those who may not. According to this Club, those who MAY VOTE are: 1. White Men. 2. Black Men. 3. Red Men. 4. Drunken Men. 5. Deaf Men. 6. Dumb Men. 7. Blind Men. 8. Lame Men. 9. Sick Men. 10. Rag Men. 11. Bad Men. 12. Dead Men. Those who may NOT are: 1. Idiots. 2. WOMEN. 3. Convicts. Elizabeth D. Bacon is the president of the Hartford Equal Rights Club, and Ellen B. Kendrick is the treasurer. The headquarters are at 106 Capen street, and if you want one of these cute blotters it would be well to enclose a stamp to pay postage.—E. T.

The latest thing in Boston instruction is a school of matrimony in which girls are taught how to be good wives and mothers. At this place of instruction from nine o'clock to five for five days out of the week they assemble and go diligently into the work. It is of a strictly practical nature. Literature, ethics, child study, household arts, house building, textiles and sewing, handwork and design, music in the home, home economics, and many other things which relate directly to home life are taught. The school is reported to be well attended.—The Pathfinder.

A plan is being worked out by which the Boy Scouts of twenty-two different nations will correspond with one another. This scheme originated by Sir General Robert Baden-Powell, has in mind the aim of promoting friendships among boys of different countries and thus creating in the boys, and there-fore in the citizens of the future, "the entent cordiale." Arrangements are now being made so that the Boy Scouts of America will send postal cards or letters to follow Scouts in England, Germany, France, India, Australia and various other countries, and that correspondents will be encouraged among the boys of different nations. The idea is to have this exchange of correspondence on days that are of national importance. For instance, General Baden-Powell is arranging correspondence between the boys of England and other countries especially for St. George's Day, April 23, for St. George is the patron saint of the Boy Scouts of England. He is anxious that the boys of England should get letters from the youngsters of other nations on that day, and that they in turn should answer them. American idea is to have the boys of other countries write to the Boy Scouts of America on July 4th. The leaders of the Boy Scout Movement hope to do much in this way toward promoting international peace.— JAMES E. WEST, Sec. Boy Scouts of America, Fifth avenue Building, New York.

Dame Nature Hints

When the Food Is Not Suited.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit coffee and the starchy breakfast foods, and use Postum and Grape-Nuts instead. I shall never regret

taking his advice.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum is easily digested and never produces dyspepsia symptoms.'

Name given by Postum Company, Battle

Creek, Mich.

Get the little book, "The Road to Wellville." in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

For World Peace.

We, the Rising Generation, want a World Agreement for Universal Peace,

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociol-ogy, Human Nature and Universal Broth-Literature, ges, Sociolerhood.

want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this End.



and the Recording Angel puts down what she co room for.

The Federation of New England New Thought Clubs and How It Came About:-

In the summer of 1908 four members of the Boston Metaphysical Club met informally to consider a plan for co-operation with our neighboring centers in the New Thought work.

December 17 of that same year a committee was formed from our club members and it was then agreed that the secretary of the club should send out a personal letter to every circle of which we then knew, representing briefly our desire for co-operation.

The seed dropped into fertile soil and germinated last November, when the federation was organized with officers pro tem till we should meet in Worcester this spring. Our correspondence with neighboring centers brought us a beautiful spirit of fellowship through our pen acquaintance. So that from the forty circles invited, twenty-four were represented at Worcester on March 21, thus marking a mile stone in the history of New Thought clubs in New England.

This personal touch with our fraternal workers brings a vital interest which can only be

found by this union.

Three sessions were held in Horticultural Hall, every one being well attended and audiences increasing with every meeting, thus emphasizing the fact that many were eager for the message.

At the business session the following officers

were elected for one year:

President, Mrs. S. G. M. LaVake, Brookline;
first vice-president, Mrs. S. G. Foote, Hartford; second vice-president, Mrs. Alice Aldert

Fibe Com. Springfield; third vice-president, Elbia Carr, Portland; secretary, Miss Harriette Brazee, Boston; treasurer. Mrs. Adella Farnam, Worcester; advisory council, Mrs. C. S. W. Chandler, Somerville, Dr. Anna B. Parker, Boston, Mrs. E. F. Capen, Stoughton.

The unifying of forces is everywhere present and minor differences are laid one side by individual organizations, be they financial, municipal or philanthropic that the keynote for upliftment in their special work may be sounded together before the world. And so today the differences in methods of teaching and healing along New Thought lines are obliterated when we meet as a united expression

of this great power.

Rev. R. J. Floody, originator of the City
Garden Plan, and organizer and president of the Metaphysical Club of Worcester, opened our sessions with an address of welcome.

Every center in New England represented

-Elizabeth Towne.

by a delegate gave a message which was most interesting, practical and helpful. The Federation was greatly favored to hear from G. Stanley Hall, president of Clark University, on "The Psychology of Religion." And from Dewitt Talmadge Van Doren of Norwalk, who is doing a grand work in his own church where he has demonstrated for many years the power of Divine Healing. Others who added much interest to the program were: Rev. F. C. Andrews of Plymouth, subject, "The Power of Thought on Conduct and Character," also Mr. R. C. Douglass, secretary of the National New Thought Alliance, subject, "The Significance of the New Thought Movement," and last to be mentioned, but a very important address for further consideration, was given by Mrs. May Wright Sewall, Honorary President of the International Council of Women, subject, "The Power of Co-operation."

In a reunion of centers each one bears a different message, but the power and inspira-tion to us and to the world is the beauty of blended differences, as every individual circle is a complement to the whole, forming a rounded symphony of many circles united as one, marking with distinctness as no separateness can ever do, the permeating power of the Christ Spirit to help, to heal and to harmonize.

—Mrs. S. G. M. LAVAKE, Brookline, Mass.

New Thought Meetings:-

I imagine you will be interested in an idea that lately has occurred to me, as the outcome of experimental work which I have been doing upon a considerable scale in suggestion and in hypnotism. I am more and more convinced that save in degree of deliberateness and efficiency, absolutely no demarkation distinguishes it from such pressure as every man every day exerts upon his fellows. Of the two examples, the influence of the hypnotist is the more open and honest, and, therefore, the less likely of

Now, of the melange of egotistic and altruistic impulses that fill the breast of any of us, it is the egotistic which is the more deeply rooted in our birth-given nature, and the altruistic which chiefly owes existence to the hypnosis of example, exhortation, and what not. No line of pure reasoning can persuade a selfish person to be self-forgetting. A missionary's dialectic is chiefly useful as a vehicle for his contagious fervor, or to contribute to the latter the prestige of logical impression.

Simplicity is everywhere an asset. A plan for weekly, or more frequent gatherings, aiming toward the renewal of spiritual ideals which should build up the most powerful effect, will include only:

1. A song of welcome.

2. The invocation of a trance-like receptive state among the congregation, and

3. Repeated suggestions that "You will be ever more eager in right-doing."

It would be interesting some time to assemble a small group of devotees, to give the idea proof by trial.—PRINCE C. HOPKINS, New York City.

Cossee Congestion

Causes a Variety of Ails.

A happy old lady in Wisconsin says:

"During the time I was a coffee drinker I was subject to sick headaches, sometimes lasting two or three days, totally unfitting me for anything.

To this affliction was added, some years ago, a trouble with my heart that was very painful, accompanied by a smothering sensation and faintness.

Dyspepsia, also came to make life harder to bear. I took all sorts of patent medicines but none of them helped me for any length of

"The doctors frequently told me that coffee was not good for me; but without coffee I felt as if I had no breakfast. I finally decided about two years ago to abandon the use of coffee entirely, and as I had read a great deal about Postum I concluded to try that for a breakfast beverage.

"I liked the taste of it and was particularly pleased to notice that it did not 'come up' as coffee used to. The bad spells with my heart grew less and less frequent, and finally ceased all together, and I have not had an attack of sick headache for more than a year. My digestion is good, too, and I am thankful that I am once more a healthy woman. I know my wonderful restoration to health came from quitting coffee and using Postum." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is this: Coffee has a direct action on the liver with some people, and causes partial congestion of that organ preventing the natural outlet of the secretions. Then may follow biliousness, sallow skin, headaches, constipation and finally a change of the blood corpuscles and nervous prostration.

Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Such a plan would work beautifully with the right person to offer the suggestions.

But why bring in the word of hypnotism, since you are using only that which is ordinary in every human being? To me, the word hypnotism is the word for an artificial sleep induced by suggestion. The mere sitting in the Silence, and listening for good suggestions is not hypnotism.

(Continued on Page 66.)

Is there anything different in your plan of a meeting, from that used by the Unity Society of Kansas City, except for the fact that you use only the three numbers in your program? They follow the Silence and suggestion with a talk by somebody, then more music. And they give you a thought to go into the Silence with.

It semes to me you have simply indicated the course taken by the mind and soul, when it goes to any good meeting. The success of the group of devotees would depend upon:

1. The quietness of the mind when the song of welcome closes.

2. Their ability to keep the mind in a recep-

3. The wisdom and power of the sugges-

tions given.
4. The use they make of these suggestions

between meetings.

If I were holding a meeting of this sort I would be inclined to follow your three numbers with a call for experiences in working out the suggestions received in the previous meeting.—E. T.

From a Twelve-Year Old Poet:-

Dear Mrs.' Towne: I enclose you a little "New Thought" poem. I wrote it in the "silence," I am a litle girl, twelve years old, and have written several poems.

I hope you can use this in your great mag-

azine, Nautilus.

RAIN AND SUNSHINE.

It was raining, I was sad,
Although the flowers were very glad.
I thought, "all the world can do without me,
All the world cares naught about me."
But ere I could think it twice,
The sun shone forth again.

-Pauline McCarthy, 808 Prospect avenue, Hot Springs, Ark.

From a Brave Young Mother:-

I am just a little mother of twenty-four, with four babies under five years, and two stepchildren. We live near a village, and enjoy none of the modern conveniences. Household help is a rarity. Enough cares for any woman, you say? There were. I was forever giving up the things I liked to do, in order that I might do the things which had to be done. I grew despondent and bewailed my fate. My health declined and I was thoroughly miserable. Then I met Ella Wheeler Wilcox—through the medium of a daily. She made me sit up and think. Finally I wrote, telling her of my home life. She advised me to read Wattles' "Science of Getting Rich." 'Twas but a step to other books, and then to Nautilus.

My surroundings are still the same, yet not the same. I have learned to do the things which must be done and do them well. Somehow the time for the things I want to do, each day increases just a little. And beyond me I can see the Light shining gold and purple through the mist.—E. D. K.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—Dr. A. T. Schofield has put four short addresses into book form calling them "Mental and Spiritual Health." Religion and medicine are of course closely related and so the doctor is in a position to see clearly into mental troubles. 93 pages, cloth, R. F. Fenno & Co., 18 E. 17th street, New York. No price given.

—After enjoying The Nautilus for a couple of hours I felt like telling you what a blessing it is to my soul. Your editorials are splendid and inspiring, as well as William's, and then our Prof. Larkin—the wonders he lays before our minds lift one up to a higher sphere. And the practical Wattles, and many others. May God bless you in the good work. With best wishes for you and yours, I am with love and admiration—Charles H. Shepard, & Columbia Heights, Brooklyn, N. Y.

—One of the many books Professor Anderson has gotten out is "Scientific Suggestion the Secret of Success." Professor Anderson has been studying the subject of Hindooism a great many years, and so is in a position to know whereof he speaks. The book contains the science of a great many theories on suggestion and Hindooism. If you are at all interested in the subject, this book will interest you. 208 pages, cloth bound, \$1.00. National Institute of Science, N. S., 6945 North Clark street, Chicago, Ill.

—Every time T. J. Shelton opens his mouth about Sydney Flower he puts his foot in it! A month or two ago he made the statement that Sydney Flower is the brother of B. O. Flower, which is not so at all, and Sydney Flower told him so. Now in the last number of Christian he says that Sydney Flower is in prison. And Sydney is not in pirson. On the contrary he has been cleared of every charge against him, and he has gone off to Los Angeles to recuperate. The present address of his interesting little magazine, The Yogi, is still Carson City, Nevada, I believe. And Thomas Jefferson Shelton's address is The Majestic Hotel, New York City, or 1657 Clarkson street, Denver.—E. T.

—"Scientific Basis of Sabbath and Sunday," by Rev. Robert John Floody. This is a deep, broad, psychological and scientific study of the origin and purpose of the Sabbath. Dr. Floody is a liberal and unprejudiced investigator. He follows wherever truth leads. The author first

(Continued on Page 72.)

WHY MAN OF TODAY IS ONLY 50 PER CENT. EFFICIENT

By WALTER WALGROVE

If one were to form an opinion from the number of helpful, inspiring and informing articles one sees in the public press and magazines, the purpose of which is to increase our efficiency, he must believe that the entire American Nation is striving for such an end—

And this is so.

The American Man because the race is swifter every day; competition is keener and the stronger the man the greater his capacity to win. The stronger the man the stronger his will and brain, and the greater his ability to match wits and win. The greater his confidence in himself the greater the confidence of other people in him; the keener his wit and the clearer his brain.

The American Woman because she must be competent to rear and manage the family and home, and take all the thought and responsibility from the shoulders of the man whose present-day business burdens are all that he can carry.

Now what are we doing to secure that efficiency? Much mentally, some of us much physically, but what is the trouble?

We are not really efficient more than half the time. Half the time blue and worried—all the time nervous—some of the time really incapacitated by illness.

There is a reason for this—a practical reason, one that has been known to physicians for quite a period and will be known to the entire World ere long.

That reason is that the human system does not, and will not, rid itself of all the waste which it accumulates under our present mode of living. No matter how regular

we are, the food we eat and the sendentary lives we live (even though we do get some exercise) make it impossible; just as impossible as it is for the grate of a stove to rid itself of clinkers.

And the waste does to us exactly what the clinkers do to the stove; make the fire burn low and inefficiently until enough clinkers have accumulated, and then prevent its burning at all.

It has been our habit, after this waste has reduced our efficiency about 75 per cent, to drug ourselves; or after we have become 100 per cent inefficient through illness, to still further attempt to rid ourselves of it in the same way—by drugging.

If a clock is not cleaned once in a while it clogs up and stops; the same way with an engine because of the residue which it, itself, accumulates. To clean the clock, you would not put acid on the parts, though you could probably find one that would do the work, nor to clean the engine would you force a cleaner through it that would injure its parts; yet that is the process you employ when you drug the system to rid it of waste.

You would clean your clock and engine with a harmless cleanser that Nature has provided, and you can do exactly the same for yourself as I will demonstrate before I conclude.

The reason that a physician's first step in illness is to purge the system is that no medicine can take effect nor can the system work properly while the colon (large intestine) is clogged up. If the colon were not clogged up the chances are 10 to 1 that you would not have been ill at all.

It may take some time for the clogging

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process to reach the stage where it produces real illness but, no matter how long it takes, while it is going on the functions are not working so as to keep up to "concert pitch." Our livers are sluggish, we are dull and heavy—slight or severe headaches, come on—our sleep does not rest us—in short, we are about 50 per cent efficient.

And if this condition progresses to where real illness develops, it is impossible to tell what form that illness will take, because—

The blood is constantly circulating through the colon and, taking up by absorption the poisons in the waste which it contains, it distributes them throughout the system and weakens it so that we are subject to whatever disease is most prevalent.

The nature of the illness depends on our own little weaknesses and what we are the least able to resist.

These facts are all scientifically correct in every particular, and it has often surprised me that they are not more generally known and appreciated. All we have to do is to consider the treatment that we have received in illness to realize fully how it developed, and the methods used to remove it

So you see that not only is accumulated waste directly and constantly pulling down our efficiency by making our blood poor and our intellect dull—our spirits low and our ambitions weak, but it is responsible through its weakening and infecting processes for a list of illnesses that if catalogued here would seem almost unbelievable.

It is the direct and immediate cause of that very expensive and dangerous complaint—appendicitis.

If we can successfully eliminate the waste all our functions work properly and in accord—there are no poisons being taken up by the blood, so it is pure and imparts strength to every part of the body, instead of weakness—there is nothing to clog up the system and make us bilious, dull and nervously fearful.

With everything working in perfect accord and without obstruction, our brains are clear, our entire physical being is competent to respond quickly to every require-

ment, and we are 100 per cent efficient. Now this waste that I speak of cannot be thoroughly removed by drugs, but even if it

thoroughly removed by drugs, but even if it could the effect of these drugs on the functions is very unnatural, and if continued becomes a periodical necessity.

Note the opinions on drugging of two most eminent physicians:

Prof. Alonzo Clark, M. D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality."

Prof. Joseph M. Smith, M. D., of the same school, says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Now, the internal organism can be kept as sweet and pure and clean as the external and by the same natural, sane methodbathing. By the proper system warm water can be introduced so that the colon is perfectly cleansed and kept pure.

There is no violence in this process. It seems to be just as normal and natural as washing one's hands.

Physicians are taking it up more widely and generally every day, and it seems as though everyone should be informed thoroughly on a practice which, though so rational and simple, is revolutionary in its accomplishments.

This is rather a delicate subject to write of exhaustively in the public press, but Chas. A. Tyrrell, M. D., has prepared an interesting treatise on "Why Man of Today is Only 50% Efficient," which treats the subject very exhaustively, and which he will send without cost to any one addressing him at 134 West 65th Street, New York, and mentioning that they have read this article in Nautilus.

Personally, I am enthusiastic on Internal Bathing because I have seen what it has done in illness as well as in health, and I believe that every person who wishes to keep in as near a perfect condition as is humanly possible should at least be informed on this subject; he will probably learn something about himself which he has never known through reading the little book to which I refer.

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ll your promises have been ful-filled." -"All

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happier."

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"Just think! I have not had a pill or a cathartic since I began and I used to take one every night."

"My weight has increased 30 pounds, I don't know what indigestion is any more, and my nerves are so rested! I sleep like a baby."

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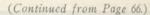
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takes up the subject of sabbatis observance among pagan peoples, showing that the idea was in part derived from moon worship. He then traces the development of a Sunday idea through the Hebrew religion, through the early Christian period and down to the present time. In a most interesting manner Dr. Floody shows how the idea of rest was gradually combined with the idea of worship on the Sabbath, and why. He shows clearly the real, essential meaning and purpose of the Christian Sabbath and the part it plays in the spiritual evolution of those who observe it according to its true significance. The book is most interesting. Its great value lies in the clear, distinct manner in which the vital meaning and function of Sunday is brought out. The book is printed on laid antique paper, contains 359 pages, fully indexed, cloth binding, gilt top. Price \$1.62 postpaid. Published by Small, Maynard & Co, 15 Beacon street, Boston, Mass.-W. E. T.

—"The Telo-Mechanics of Nature, or the Source, Nature and Functions of the Subconscious Minds," by Hermann Wettstein. A deeply scientific work, whose author proves the supremacy of Mind and the presence of Mind in all material phenomena of Nature. The author puts forth his book as an answer to Prof. Haeckel's "Riddle of the Universe," Drummond's "The Ascent of Man," and Binet's "The Psychic Life of the Micro-Organism." Those who are really interested in solving the deepest problems of human life should read the book. Price, cloth, \$2.00. Paper, \$1.50. Wettstein Publishing Co., 412 Main street, Fitzgerald, Ga.—W. E. T.

-"To the Highest Bidder" is the newest story by Florence Morse Kingsley. It is put out by Dodd, Mead & Co., and the price is \$1.30 postpaid. It is a charming story of a girl whose father dies under a cloud leaving her to take care of a little farm under mortgage, to be saved for brother Jimmie, six years old There is the usual hard-hearted holder of the mortgage who proposes to foreclose. Later he proposes to square things by marrying the girl who defies him. To save the little farm she conceives the idea of auctioning off her services for four or five years, for \$1,200 cash down. Her lover, whom everybody thought dead, walks in on the auction sale and he and a strange man bid against each other till the girl's services are knocked down to the strange man for \$4,000. It develops in the end that by his love for the girl the hard-hearted rich man-whose agent bid in the girl for \$4,000is converted into a very kind-hearted and attentive lover who eventually wins the girl after her lover runs away from justice with the little waitress at the hotel. Nearly all the villains in this story are transmuted. The only one who stays a villain is the old maid who tries to marry the old hired man, and who gets her revenge by slapping Jimmie as she had wanted to do ever since she came to take care of him! The story is original and de-lightful, with a spice of New Thought.—E. T.

4 OF

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0 70

What They Say

Of Wettstein's new work in Ten Parts and nearly 100 chapters

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PART II: THE EXECUTIVE ABILITY OF THE TELEO-MECHANICS OF NATURE. Chapters 3 to 13 describe their modes of operation as microscopically observed by noted scientists.

PART III: AN OBJECT-LESSON IN TELEO-MECHANISM. Chapters 14 to 20 are devoted to the remarkable phenomena witnessed in the Siphonophores or Colonial Sea-nettles, regarded by Naturalists as the "greatest mystery of cre-

PART IV: THE VITO-PSYCHIC LIFE OF PLANTS. Chapters 21 to 37 descant on the nature and functions of plant-life and on their remarkable analogy to animal organisms.

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(Continued from Page 2.)

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The house is built according to my own plans, even to the shape and size and frame-up of the roof, and my plans were worked out in detail by a local architect, W. B. Reid, plus additions and subtractions made through suggestions from all the members of the family, and The Nautilus staff, and the architect himself. The completed plans are a composite of everybody's best ideas, and we hope the new building is to be quite a model. Perhaps next month we will get around to giving you some pictures.

We are going to have a cornerstone with a sealed box full of *Nautilus* history, etc., and we are promised the keys on September 9, next.

So somewhere along in next September or October, we shall have an Opening Day and send you all invitations to come and inspect our new quarters!

So we have got the house all settled and off our minds and the old house is torn down, and the builders are laying the foundations of the new.

And a Wedding.

Then right on top of this, Chester Holt Struble, our managing editor and my son, started for Portland, Ore., on

March 7, where he was married on March 15, to Miss Daisy Dean, daughter of Mr. N. M. Dean, the Portland-booming real estate dealer. I am writing this on March 16, and I have just received a telegram from my brother's wife which reads this way:

Portland, Ore., March 15. Bright sunshiny day, clear moonlight night, very beautiful church wedding and reception afterwards. Daisy a beautiful bride. Miss Sadie Knapp sang, "A Perfect Day." Mr. Coursen at the organ. Everybody happy, lots of lovely gifts. They leave in the morning at 10.

So our managing editor is now a married man, and will be back on duty the 27th of March, after a leisurely trip across the continent with his bride. They are to settle down to housekeeping in Holyoke.

More Lectures.

All of these eventful things being off my hands, I shall have time for some more lec-

ture dates. I have just made a promise to go

(Continued on Page 78.)



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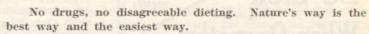
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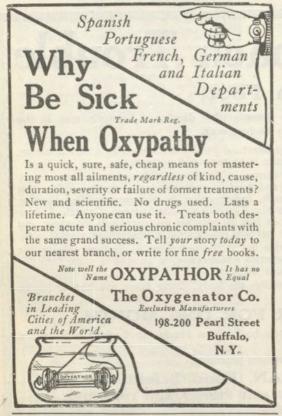
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(Continued from Page 74.)

to Worcester, Mass., for the first one, where! am to give a lecture in Horticultural Hall across from the City Hall, at three o'clock on Sunday afternoon, May 7. Worcester is a very much alive city, as you may judge by this special Garden City Number of *The Nautilus*. There are 146,000 people in Worcester, and they are just organizing a splendid New Thought work there which has been taken up as en-thusiastically as the Garden City idea was taken up and pushed. Dr. Floody, who is the originator of the Garden City movement, is also the moving spirit of several other things, including the New Thought organization at Worcester.

And I am to speak again at Atlantic City on Saturday, July 22, at three o'clock in the afternoon, at the Greek Temple on Young's Million Dollar Pier. Bishop Sabin, of the Evangelical Christian Science Church is to speak in that Greek Temple every day during July except the 22d, when he has asked me to "occupy his pul-It is possible the date of this lecture may be changed to July 21, in which case it will be

announced in this department.

The Reaper.

This winter the White Reaper has been busy harvesting genius, New Thought and old. Tol-

stoy died, and Mary Baker G. Eddy. Elizabeth Stuart Phelps, and David Graham Phillips, and O. Henry have passed away. And Prof. Larkin came near going down. And just the other day we received news that Joaquin Miller is at the verge of death from nervous breakdown. And several other New Thought leaders have been seriously ill. And The Nautilus family came very close to death on the night of the Big Fire!

Later:-But Prof. Larkin is well now and here is an article from him! And Joaquin Miller is recovering. And others. And Nautilus is building more stately mansions!

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(Continued on Page 82.)



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Among the articles in the February Number were the following: How to Cure Epilepsy and Many Other Diseases; Socialism and Narrow Minds; A Dull Season and Debts; When Capricorn and Aries Cannot Get Along Together; The Single Woman of Forty; About the Care of the Teeth; How to Advance Yourself in Writing Advertising; and Family Hot Water.

Among the subjects treated in the March Number of THE HELPER are the following: "How to Treat Nerves; What the Average Woman Can Do; Living in the Eternal; How to Publish a Book; To Marry or Not to Marry; Answer to a Pharisee.

The leading articles in **THE HELPER** for April are: Sympathy That Moves to Action; The M. A. M. Devil; Chronic Constipation; How to Cure Sprees; When Your Husband is Beneath You.

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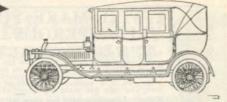
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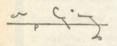
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(Continued from Page 78.)

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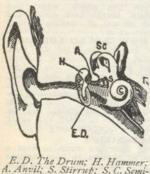
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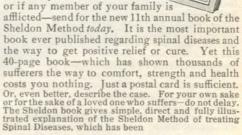
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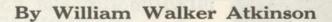
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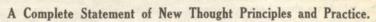
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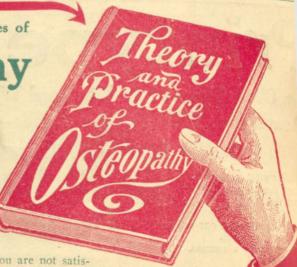
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